CORDERIUS DIALOGUES

translated

GRAMMATICALLY;

For the more ſpeedie attaining to the knowledge of the *Latine Tongue*, for writing and ſpeaking Latine.

Done chiefly for the good of Schooles, to be uſed according to the direction ſet down in the Booke, called *Ludus Literarius*, or, *The Grammar-School.*

LONDON,

Printed for *William Leake*, and are to be ſold at his ſhop at the ſign of the *Crown* in *Fleet-ſtreet* between the two Temple gates, 1653.

TO THE RIGHT HONOVRABLE,

WILLIAM,

Lord CAVENDISH,

Baron of *Hardwicke*; All *grace and happineſs.*

RIght Noble Lord, your favourable approbation of my School-indeavours, together with your honourable bountie, for the incouraging of me, to the accompliſhment of my promiſe for my Grammaticall tranſlations, have imboldned me to dedicate this little labour unto your Lordſhip. And

ſo much the rather, for that I hope, it being uſed aright, according to the directions given in my booke called *Ludus literarius*, or the Grammar-ſchool, ſhall give a full demonſtration of whatſoever I have written therein concerning the commodity of ſuch like tranſlations (ſo farre as the matter hereof doth extend it ſelf) to make the way to the Latine tongue, moſt eaſie and full of all pleaſant allurement, when once the common grounds of the Accidence are gotten, with a perfect readineſs in the examples of the Nounes and Verbes, which may ſoone be effected, by the help in the Poſing of the Accidence and Grammar. So as the benefit of theſe may not onely redound unto our common Countrey-ſchools, but happily (and as I

unfainedly wiſh) unto many in all places, who either having had but ſome little ſmattering in Latine, or having loſt that which they had therein, are deſirous to repair the ſame. And more ſpecially to our *debauched* youth, to help to retire ſome of them to the ſweet and pleaſant delights, which are to be found in good ſtudies, and the beſt authors, from their diſordered courſes, wherein they ſo generally and wholly runne themſelves out of all; miſ-ſpending their talents, both time and patrimony, to their utter perdition, in all kinde of ſtrange ryot, and outragious exceſſe; without any further conſideration, either of the end why they were born, or wherefore thoſe pretious talents of time, wit, and good abilitie, were committed unto

them: or ſo much as of that dreadfull account, which they muſt every one give up for the ſame: never bethinking themſelves, that the Lord hath not put this price into their hands, to bee ſo conſumed in ſpending dayes, nights, and yeares, yea their whole lives, in drinking, gaming, ſwearing, revelling, and all manner of outrage, worſe then ever did the Heathen; but to be otherwiſe imployed, even to buy wiſedome, as *Solomon* doth tell them, to the advancing and perpetuall upholding of his true Religion and ſervice, every one for his abilitie, by himſelfe and all others; to have wherewith not onely to maintain, but alſo to better their eſtate, with all thoſe who doe depend upon them. And ſo generally to the performance of every

Prov. 17.16.

ry

ry holy dutie, which he requires at all our hands; yea to live in ſuch imployment, as may moſt tend to the adorning of our holy profeſſion of the glorious Goſpell of Ieſus Chriſt, and the comfort of our own ſouls, with the good of all others. Thus undoubtedly muſt our accounts bee made: and to whom more hath beene committed, muſt more bee looked for at their hands. Wherefore proceede (moſtworthy Lord) in this your noble care, to further for your part all thoſe good meanes by which the Church of God may ever proſper, and all good learning and virtue (the chiefe pillars and ordaments both of Church and Common-wealth) may flouriſh more and more. That your ſelf, with your noble progeny, may bee bleſſed in the

earth, and you (ever ready to give up a happy account of your ſtuardſhip) to be taken up into everlaſting habitation, to live in bliſſe eternally: Whereunto I ſhall ever ſtrive for you, and to accompliſh my ſervice thus entred into for the common good of the preſent and all ſucceeding generations. And ſo in all humble thankfulneſs taking my leave, I commend your Lordſhip with your moſt virtuous Lady, and all your Noble family, to his heavenly Grace, to perfect that good work, which he hath begun, and reſt

Your Lo. moſt humbly

and thankefully devoted,

J. BRINSLIY.

To the courteous Reader.

Thou art to be admoniſhed (good Reader) that in this tranſlation of Corderius, *I have referred into the Margents, all the Grammaticall conſtructions which cannot be uttered in our owne tongue, but by over-harſh phraſes, and made references unto them moſt commonly with an aſterisk or little ſtarre. Leſt whileſt we ſeek to get Grammer and Latine, we loſe puritie or proprietie in our own tongue, and bring in barbariſme in ſtead thereof. And therefore at each Aſteriske, the learner is to be admoniſhed, that ever in conſtruing, parſing, or making Latin out of this Engliſh tranſlation, he forthwith caſt his eye from the text unto the margent, to the lik mark: yet ſo as that withall, he ever in the 2 place, give phraſe for phraſe; viz. unto our Engliſh phraſe, to give the like proper Latine phraſe, and*

and ſo likewiſe in conſtruing and parſing, or reading the Engliſh out of the Latine: To the end to learn both Grammar and phraſe, proprietie and puritie in both tongues together; and alſo for the more readie and full underſtanding of the matter therein contained. This courſe I have upon good advice and triall, found moſt ſpeedy, ſure, and profitable. What is already done, with ſo great pains and care, in waighing every word and phraſe, and fitting them to theſe purpoſes, and that, as it were by houres ſtolen either from my ſleep, or neceſſary recreations in the midſt of my continuall imployment in my calling, (which requireth a whole man,) accept in good part; and what is defective, future editions ſhall (God willing) ſupply. Uſe it carefully and conſtantly, according to the directions in the Grammar-ſchool; and try whether, by the bleſſing of the almightie, it will not perform whatſoever is promiſed therein concerning it.

For the coines ſo oft mentioned in it, becauſe they are French coines and differing

differing from ours, I have adviſed with ſundry learned both of the French and Engliſh, skilfull in the French tongue, and have here ſet them down, according to their ſeverall valuations in our coine, ſo neare as we have been able to iudge; and ever in the booke likewiſe, ſo neare as I could conveniently. Theſe here being firſt perfectly gotten, all in the book will be very plain.

As, *With the French is called* unſould: *ſhort it is pronounced, a* ſou; *which in Dutch is called a* ſtivere; *in Latine* ſtiverus, *or* ſeſtertius. *And ten Dutch* ſtivers *make our Engliſh ſhilling; ſo that a* ſtiver *is more then our penny. Thus,* As *is taken commonly in French; though with the Romanes it is taken otherwiſe.* Calep.

Solidus *with the French doth commonly ſignifie the ſame with* As: *yet ſomtimes* ſolidus *doth ſignifie a ſhilling with the French, and ſixe* ſowes *makes their ſhilling, as ſixe* ſtivers *make a ſhilling in Dutch.*

Semis *is halfe of* As *or* ſolidus; *the French call* ſemis, deux liards, *two farthings,*

things, though we cannot utter it juſt; for a liard *is not juſt a farthing.*

Quadrans *is the fourth part of* as, *in French* unli-ard, *ſomewhat more then a farthing.*

Sextans *is the ſixth part of* as, *in French* un-double.

Decuſſes *is ten* aſſes, *in French* dix-ſoulds, *in Dutch ten* ſtivers, *in Engliſh a ſhilling, Though* Calepine *differ herein.*

Denariolus *is the twelfth part of* as, *in French*, un-denier.

Denarius *is a coine as much as ten* denarioli, *in French* un-carolus, *about our penny, or ſomewhat more.*

Theſe are the principall coines here mentioned: what thou thinkeſt amiſs in theſe or any part hereof, or of any of my indevours, ſignifie to me in curteſie: ſo thy love ſhall both much further and incourage me to the accompliſhing of the Work. Whereunto deſiring withall the help of thy praiers, unto him whoſe all my travels and thoughts are, I commend thee to his grace, and reſt

Thine ſo far as his goodneſs
ſhall inable.

J. B.

FOURE BOOKS OF

[a] *Maturinus Corderius*

[b] Scholasticall Dialogues, [c] to exercise * Children by little and little [d] in ordinarie talke.

a *Maturine Corderius.*
b Of talke meete for Scholers, or scholer-like conferences, or communications.
c For exercising children, or children to be exercised. * boyes.
d daily, or common speech. * communication, or conference.
e *Bernard* and *Claudius* are the speakers, or the speakers are *Bernard, Claudius.*

The first Book.

The first * Dialogue.

[e] *Bernard, Claudius.*

[*f] *Laudius*, God save thee. *C.* [*g] *Bernard*, God save thee likewise. *B.* Let us play a little. *C.* O [i] thou foolish [boy] what sayest thou? * Thou hast scarcely entered the Schoole, and doest thou * already speake of play? *B.* [m] Be not angry, I pray [thee.] *C.* I am not angry. *B.* Why then dost thou exclaim so? *C.* * I blame thy foolishnes. *B* [p] Is it not then lawfull to play? *C.* [q] Yea, it is lawfull, but when time is. *B.* Out, thou art * over-wise. *C.* [r] I would to God I were onely wise enough;

* O *Claudius* be thou safe.
f God speed thee *Claudius.*
* O *Bernard* be thou safe also.
g God speed thee too *Bernard.*
i Thou little fond boy. * Thou hast entered in scarcely into the schoole.
* Now talk, or talk alreadie. m I pray thee be not angry.
* Therefore what dost thou cry out so?
* I accuse, or finde fault with
p May we not play then?
q Yea we may, but when the time is fit.
* Wise overmuch, or too wise.
r I wish I were but wise enough.

but

but I pray thee *u* let me alone, that I may repeat [those things] which *are to be *x* rehearsed by and by to [our] master. *B.* Thou sayest* wel.; I will also repeat with thee, *a* if it please thee. *C.* Oh, what is this? *what meaneth this so sudden change? didst thou not speak even now *b* of play? *B.* *c* I spake indeed, but not in earnest. *C.* Why didst thou *d* dissemble? *B.* That I might *e* talke with thee *a little. *C.* * What good will that do? *B.* Yea dost thou ask? hast thou never heard [it] of [our] master. *C.* It doth * not now come to my mind; [yet] I say, what * good doth it to talk? *B.* *i* To exercise us *k* in the Latine tongue. *C.* Truly thou thinkest* well, and *l* I now love thee more. *B* * I thank thee: goe to, let us repeat our lesson, for [our] master will be present * by and by.

a Leave me, or trouble me not. * shall be. *u* Rendered * [That which is] equall, seasonable, or right. *a* If thou think good. * What this change so sudden will to it self. *b* Concerning. *c* I did speak. *d* Counterfeit. *e* Conferre. * In few words. * What doth that profit. * Not run to me, or meet me now. * doth it profit. *i* For exercising us. *k* In speaking Latine. * Aright, or rightly. *l* I love thee the better for it. * I have thankes to thee. * In a short space, presently.

The 2. *a* Dialogue.

Stephanio, b the Master.

c MAster, God save you. *P.* My *Stephanio*, *d* God save thee: from whence commest thou *e* so early? *S.* Out of our chamber. *P.* When * rose thou? *S.* Master, a little before *g* six. *P.* What sayest thou? *S.* It is so, as I say. *P.* *b* Thou art over-early; * who awaked thee? *S.* My brother. *P.* Hast thou *k* prayed to God? *S.* I prayed as soone as my brother had * kembd mee. *P.* How? *S.* Vpon

a Conference. *b* School master. *c* God save you O Master. *d* Be thou safe. *e* So very early * hast thou risen. *g* The sixth [houre.] *b* Thou hast risen too early. * who hath awaked thee. *k* called upon God, or been at prayer? * Combd me, or made me ready.

S. *Upon my knees, and with *m* my hands joyned together, I said the Lords prayer, * with giving of thanks. *P.* In what tongue? *S.* *n* In the English tongue. *P.* O well done, who sent thee unto me? *S.* No man. *P.* * *o* What then? *S.* I came of my own accord. *P.* O *p* my little heart, how * *v* goodly a thing it is to be wise? Is it not time to break thy fast? *S.* I am not hungry as yet. *P.* What wilt thou then? *S.* I will *r* repeat our daily *s* Nounes, if it please * you to heare mee. *P.* * *v* Wherefore should it not please me? * Dost thou then remember them? *S.* * I remember them, thankes [be] to God. *P.* Go to *y* pronounce. *S.* But you are wont to goe before me in English, and I * to answer in Latine. *P.* Thou * puttest mee well in mind, *a* I had almost forgotten it: answer thou then. *S.* *b* I expect that you propound. *P.* The head; *bb* the top of the head; the forepart of the head; the hinder part of the head: now answer in English. The head; the top of the head; the forepart of the head; the hinder part of the head. *P.* *c* What if that thou now say all alone? *S.* I shall say [them] easily. *P.* *d* And I will heare thee willingly. *S.* *Caput, vertex, Sinciput, occiput.* * *v* Master have I not said well? *P.* * Passing well. *S.* *e* The Lord God be praised. *P.* * O good speech! go now to aske [thy] breakfast of the *f* girle. *S.* Master *g* I would rather take [it] *h* of you, *i* if it be not troublesome to you. *P.* O how doe I love thee * for this speech! goe to, follow me,

* My knees being bowed. *m* My hands holden up.
* With thanksgiving
n In English.
* What therefore.
o Whereto camest thou. *p* My little sweet soul. * *v* how faire? *q* Of breaking thy fast. *r* render.
s names. * Then.
* *v* what but it should please me.
* Therefore dost thou hold them in memory. * I hold them. *y* say.
* Do answer.
* Admonishest [me] well.
a I had forgot that almost. *b* I wait that thou begin, or purpose. *bb* The crown.
c What if thou shiest them all alone, or by thy self. * all [the names.] *d* Truly I will heare thee gladly. * Whether, or no have I not said well.
* The very best: the Lord be praised, or let the Lord be praised. * O goodly word.
f maide. *g* I desire rather. *h* of thee. *i* if I shal not be troublesome to you. * of, or concerning this word.

me, I will give thee *l* ſome good thing, becauſe thou haſt done thy dutie * well: what is this? *S.* White bread. *P.* What are * theſe? *S.* Dry figs. *P. m* Tell [them.] *S.* One, two, three, foure, five, ſixe. *P.* Oh pleaſant little head! now *n* eat thy breakfaſt *o* at thy leiſure.

l Some thing. * rightly. * Theſe things *m* Number, or count them.

n Break thy faſt.
o All by leiſure, or quietly.

The 3. Dialogue.

A. B.

WIlt thou *b* break thy faſt with me? *B.* I have *c* not a breakefaſt. *A* What? haſt thou not brought *d* it? *B.* I had broken my faſt at home. *A.* Doeſt thou ſo alwaies. *B.* * No; but becauſe * I roſe * very early, it * pleaſed my mother to * uſe me ſo. *A.* * Much good doe it thee. * I then will eat my breakfaſt alone. *B.* And I will ſtudie in the mean time.

a Conference.

b Eat thy breakfaſt.
c I have no breakfaſt.
d Thy breakfaſt.
e Eaten my breakfaſt
* Whether doſt thou ſo ever.
* No not all.
* I had riſen. * well in the morning.
* Handle. * *ver.* let it profit thee.
* therefore I will &c.

The 4. Dialogue.

The Maſter and the Scholar.

a ARt thou prepar'd to give an account of thy ſtudy? *D.* I am prepared *b* as I ſeem to my ſelfe. *M.* * Say then, and *c* take good heed. *D.* We have * ſaid firſt *d* * this morning a verſe out of *Cato*; afterward we have *e* rendred the interpretation of it in Latine and Engliſh: laſt of all we have handled *f* * two by two all the parts of ſpeech, with their gat-tributes and ſignification. *M.* Haſt thou done thy

a Whether art thou ready to the giving a reaſon, or to rende a reaſon. *b* as I think.
* Repeat therefore and be of a preſent mind. *c* mark well.
* Pronounce. * This morning time. *e* Repeated *f* * we two together, have handled every part of ſpeech ſeverally. *g* Things belonging to them.

thy duty *b* well? *D.* I think * that I have satisfied (our) Master, for * most part. *M.* See that thou lie not, for I will ask him. *D.* Master, as you will; I fear nothing in this * behalf. *M.* *m* Go to, let us go forward: what have you to repeat *n* at noon? *D.* We have to decline the verb *Possum*, in Latin & English. *M.* *o* Nothing besides? *D.* Nothing. *M.* I have taught thee *p* this at other times: doest thou not *q* keep it in * memory? *D.* I dare not affirm [it] untill I shall *r* try [it]. *M.* Decline [it] * in the first persons, the rest wil be most easie to thee. *D.* Indicative, I can, I was able, I have been able, I had been able, I shall be able. The Imperative is wanting. The Optative, God grant I can, would God I could, God grant I have been able, would God I had bin able. The Subjunctive, that I may, that I might, although I have bin able, although I had bin able, when I shal be able. *M.* Decline the whole Infinitive mood. *D.* Present & preterimperfect tense of the Infinitive mood. To may or can: Preterperfect and Preterpluperfect tense. To have or had bin able. The rest are wanting. *M.* Why * doth this verb *Possum*, want the Future tense of the Infinitive mood? also wherefore doth it want the Participle in *Rus*? *D.* Because it hath not a Supine. *M.* VVhat then? *D.* For those voices are wont to be formed of the Supine. *M.* Give an example in some *u* perfect verb. *D.* * *v.* As of the Supine, *Lectum* is made *Lecturus*: and of *Lecturus*, * is made *Lecturum esse*. *M.* *x* Truly [thou saiest] *

b rightly.
* me to have satisfied.
* a great Part.
* matter.
m go on, proceed.
n at noon time of the day.
o Have ye nothing besides.
p this thing at an other time.
q remember it.
* could.
* remembrance.
r assay, or prove it.
s Turn or vary it.
* into.
* this verb *Possum* doth.
u whole.
* *v* as *Lecturus* is made of the supine *Lectum*.
* *v.* *Lecturum esse* it made.
x very well, or well truly.

* well.
y pretermitted.
z of the preſent tenſe.

* therefore.
* Thou haſt remembred.
b proceed.
* greater things.
c daily.

d repeate.
e the tenſes comming of it.

f I may, or can.

* rightly. But why haſt thou *y* omitted the Participle *z* preſent of the verb *Poſſum*, ſeeing it is in uſe, *Potens potentis*? *D.* Becauſe (as you have taught us oftentimes) *potens* is not a participle, although it come of *Poſſum M.* What is it * then? *D.* [It is] a Noune Adjective. *M.** Thou remembredſt well. God grant thou *b* goe on ſo alwayes. *D.* I hope* better things every *c* day, by the grace of God. *M.* I alſo doe hope the ſame thing with thee. Now it remaineth, that thou *e* ſay the preterperfect tenſe with the *f* iſſue. *D.* I have beene able, I had been able, grant I have beene able, grant I ſhall or will be able, would I had beene able, to have or had bin able. *M.* Say the terminations. *D.* I, *ram, rim, ro, ſem, ſe.* *M.* Say the ſignifications. *D g* I am able, to be able. *M.* Theſe things hitherto: behold, we are called to dinner.

The 5. Dialogue.

C. D.

a I have dined even now. *at what houre.
* Therefore doe ye.
b ſome are wont.
* almoſt.
c we dine not.
* *y* from eleven.
d not ſooner?
e tarried, or waited for.
* Therefore thou.

WHen wilt thou dine? *D. a* I have dined already. *C.** At what of the clock? *D.* At half [houre] after eight. *C.* Do ye then ſo dine early? *D.* We are wont ſo* uſually in ſummer: but [when dine] yee? *C. c* We doe not dine before half an houre after ten, ſometimes* after eleven. *D.* Wonderful, *d* why no ſoner? *C.* My father is to be *e* expected, whileſt he return from the Court. *D.** Thou then canſt not

not be present* in the Hall at the singing of Psalmes. *C.* * I am very seldom Present. *D.* How are thou *f* excused? *C.* I am exempted from that duty. *D.* Who *g* exempted thee? *C.* [Our] Master by the* motion of my father. *D* * have then all the *i* children of the Senators such a priviledg? *C* * They have, so that their fathers do * desire it. *D.* * Could not thy mother give thee [thy] dinner, before the return of [thy] father from the Senate house? *C k* She could indeed, but my father *l* will be expected of me. *D.* Wherefore *D.* Because *m* it pleaseth him so. *D.* Now I must hold my peace; for thou hast * stopped my mouth. *C.* Why art thou so curious an asker of questions? *D.* I am but a childe, and children * do alwayes desire to know * some news. *C.* I confesse [it] but there is a measure in things: as [our] Master doth teach us oftimes. *D.* Therefore let us *p* depart, that thou mayest *q* go to dinner. *C.* I *r* pray thee pardon [me,] if I have offended thee in any thing. *D.* *s* require the same of thee: I, say, rather, who *t* might offend thee by my *u* pratling, but in the mean time thinking no evil.

* *v.* to the hall if the singing be at the hal.
* I am present very seldom.
f free.
g freed thee.
* admonition. warning, exhortation. * whether all the children of the Senators have a priviledg of that sort?
i Sons.
* command.
* whether thy mother cannot. *k* truly she can. *l* will have me to tarry for him. *m* it so pleaseth him. * stopped the mouth to me, or shut my mouth.
n a boy, or a lad.
* do desire alwaies.
* something of newes. *p* go away.
q betake thee. *r* pardon me I pray thee.
s ask, or request.
t could.
u babbling, or talking.

The 6. Dialogue.

F. G.

WHere hast thou *a* taken meat to day *G.* *b* With my host. *F.* For how much hast thou dined? *G.* For six *c* quadrants. *F.* *d* What thy supper? * how much did it cost?

a eaten. * At my host. *b* with my host. or at my host's house. *c* farthings. *d* what did thy supper cost. * of how much did it stand.

* juſt ſo much.
e but thou for how much? &c.
* nouriſhed, *f* tabled.
* Therefore for how.
* foure ſtivers.

Aſmuch: *e* but for how much art thou * *f* boarded daily? *F.* For more then thou. *G.* * For how much then? *F* For * foure pence and ſomewhat more.

The 7. Dialogve.

Colet. Colognerius. &c.

a comeſt thou.
* hadſt thou gone forth. *why thither.
c whereunto, * or where about.
d require.
* it is even ſo, or whether ſo. *e* very ſeldome. * hath bin very great careleſneſs.
f moſt great negligence *g* doſt thou.
* boyes.
h knew. *i* fact.
* give puniſhment, or ſuffer puniſhment.
* not only it doth ſhame me * [ſee] thou do not. * accuſe me. * but that I reprehend or rebuke thee. *k* I am perſwaded in truth, thou doſt that friendly.
*I conſult it of good.
l That is ſufficient for me.
m the ſchoole.
n overſeers often.
o exact.
p a reaſon.

FRom whence doſt *a* thou return? *Co.* From abroad. *C.* Why * wenteſt thou abroad? *C.* That I might goe home. *C.* * *c* Whereto? *C.* To *d* fetch my books. *C.* Hoe, why hadſt thou not brought [them.] *C.* I had forgotten [them] *C.* Art thou wont * ſo to forget [thy] breakfaſt, or [thy] drinking? *C. e* Moſt ſeldome. *C.* Indeed it * was a great negligence. *C.* Yea, the *f* greateſt: but what *g* wouldeſt thou do? we are * children. *C.* VVhat if [thy] Maſter *h* ſhould know thy *i* deed. *C.* Peradventure I ſhould * be beaten. *C.* Sayeſt thou peradventure? without doubt thou ſhouldeſt be beaten. Doth it not ſhame thee to come into the ſchool without books? *C.* * It doth not only ſhame me, but alſo irke me; but notwithſtanding, I * pray thee do not * complain of me. *C.* I think nothing leſſe: but I cannot diſſemble, * but I muſt reprehend thee. *C. k* (I in good ſooth believe) thou doſt it friendly: therefore * I take it in good part. *C. l* That is enough for me, let us go within into the *m* Auditory. *C.* It is time: now the *n* decurions *o* do require an *p* account of our writing.

The

The 8. Dialogue.

*The * Scholar, the Maſter.*

* boy.

*MAſter may I ſpeak a word or two? *M.* Speak *b* boldly. *B.* I and my ſchool-fellowes have been * ſet hard to our books, * almoſt * all theſe three dayes: *bb* Is it not lawfull to * refteſh [our] mind with play a little? *M.* Say thou then ſome ſentence. *B. C.* Put between ſomtimes joyes to thy cares.

That thou maiſt *c* endure *d* any labour in thy minde. *M.* Say alſo the *e* verſes in Engliſh, if thou *f* hold them in memorie.

B. *Mirth with thy labour*
ſometimes put in ure,
That better thou maieſt
thy travell indure.

* Maſter is it lawfull [to ſpeak] a few words. *b* freely
* *ver.* faſtned, or tied to
* for this whole 3. daies, or the whole ſpace of. * *v.* releaſe.
bb may it not be lawfull for us. * Therefore ſay thou *c* interdoſe, or intermingle. *d* every labour. *e* Engliſh verſes. *f* remember them.

M. How * well haſt thou ſaid all! *B.* Thanks * be to God. *M.* Something *b* ſhall be added hereafter. *B.* *i* Maſter, what? *M.* *k* Who hath given *l* me wit *m* and a good mind. *B.* But who ſhall teach me thoſe words? *M.* I will write them *n* for thee in thy little * notebook, that thou maiſt learn them without book: but I pray thee, tel me, who hath taught thee this ſpeech, which thou haſt pronounced? *B. Campaner* gave me it writ yeſterday, and I *p* committed it to memory. *M.* Truely my *Daniel* I love thee *q* for this diligence. *B.* Maſter I give * you thanks. * Do you then *r* permit us that we may play? *M.* Yea * verely, go thy way, ** ſhew it to thy ſchool-fellowes. *B.* I will do it,

* rightly.
* is to God. *b* muſt be. *i* but what Maſter
k which. *l* to me.
m and an honeſt mind. *n* to thee.
* commentary, or regiſter.
* *v.* had given.
p got it without book.
q this thy painfulneſſe.
* *v.* thee.
* Therefore do ye.
r ſuffer us to play.
* truely.
** ſhew it again, or tell it.

it. *M.* What wilt thou ſay to them? *B.* That which * you taught me *t* ſometimes *M.* But I will heare it of thee *u* before. *B.* Oh yee * children *x* rejoyce, behold I bring you a *xx* pleaſant meſſage. I have obtained for you * *v* leave to play. *M.* Oh well done, *y* thou remembredſt well, goe even now.

* thou.
t in times paſt.
u firſt.
* lads, or boyes.
x be merry.
xx joyfull.
**v* power of playing.
y thou haſt remembred well.

The 9. Dialogue.

Conrade. Daniel.

LEt us repeat our daily Nounes, that we may *a* render them more certainly to our Maſter. *D.* Thou admoniſheſt [me] well, goe before me [in repeating] yeſterdaies Nounes. *C.* Say in Latine, An eye; The right eye. The left eye. Both the eyes. Thou *b* remembredſt [them] well *D.* Now heare, whether I ſay *c* rightly alone. *C.* Goe to, I heare. *D.* An eye. *C.* Thou oughteſt to *d* number [them] upon thy fingers, as our Maſter *e* teacheth. *D.* *f.* What good will that do? *C.* To help [our] memorie. *D.* * What meaneth this? *C.* Haſt thou not heard it * very often? *D.* I am forgetfull: what ſhould I do? *C.* Be thou more diligent to *b* retain thoſe things, which thou haſt * gotten. *D.* Thou doſt me a very acceptable turn, that thou admoniſheſt me faithfully. *C.* Goe to, return to the matter. *D.* An eye, The right eye. The left eye, Both the eyes. *C.* *i* How well haſt thou ſaid all! *D.* Let us repeat alſo this dayes Nounes. *C.* It *k* pleaſeth [me]. But goe

a rehearſe.

* holdeſt, or keepeſt
b thou remembreſt well.
c well by my ſelf.
d tell them.
e directeth.
f what doth that Profit.
* what will this to it ſelf.
* ſo often.
b hold, or keep.
* perceived, or learned.

i How perfectly.

k very well.

goe thou before me by *l* courſe. *D.* A hand, The right hand, The left hand, Both the hands. *D.* It remaineth that thou ſay ſo alone. *C.* A hand, The right hand, The left hand, Both the hands. *D.* Oh if we could ſay ſo well, before our Maſter *C.* What hindreth? *D.* Becauſe *m* we are afraid. *C.* And notwithſtanding he correcteth our faults * mildely enough. *D.* I know not what this * meaneth, I am alwaies fearfull in the beginning. *C.o* That is after a ſort naturall to all, as we have heard of our Maſter. *D.* Now * [we] ſhould repeat in *Latine* and *Engliſh*, but I ſee our Maſter coming. *C.* Let us enter in.

l again.

m we fear.
* courteouſly, or gently.
* will to it ſelf.
o this.
* it ſhould be repeated of us.

The 10. Dialogue.

A. B.

SAy in Latine, Let us *a* ſay our leſſons togeſther. *A.* * How many parts hath this *b* peech? *B.* Three. *A.c* Diſtinguiſh* every one by name. *B. Repetamus* is a Verbe. *una* an Adverb. *Prælectionem* a Noune. *A. d* Declare [them] a little more plainly. *B.* Go thou then before me, as our Maſter is wont. *A. Repetamus. B. Repeto, repetis, repetere*, of the third conjugation, as *Lego, legis, legere.* The præterfect tenſe, *repetii*: Supine, *repetitum* Participles, *repetens, repetiturus. A. Una. B.* It is not declined, becauſe it is an Adverb in this place; in Engliſh, together. *A. Prælectionem*: *prælectio*; *prælectionis*, of the feminine gender, the leſſon, or lecture.

a repeate.
* This ſpeech how many parts, &c.
b ſentence.
tell, or ſay.
c * or each of them.
d ſhew them. Therefore goe thou, &c.

The 11. Dialogue.

A. B.

a say, or render.

b rehearſ.
* little.
d learn perfectly.
dd well neer.
* Indeed that is, &c.

e any further.

f to repeat it before.

* admoniſhed.
b truely.
* I in good ſooth.

LEt us go to *a* repeat together. *B.* What ſhould I repeat? Is it not enough that I have repeated alone? *A.* If thou ſhalt *b* repeat onely once, or twice, that is, * too litle to learn *d* without book. *B.* Yea, I have repeated *dd* above ten times. *A.* * That in truth is ſufficient. *B.* Therefore what wilt thou *e* any more? *A.* If thou wilt repeat moſt certainly before our Maſter, it is need, to *f* have repeated with ſome body. *B.* I knew not that, but I aſſent willingly unto thee. *A.* Therefore let us do that which I * adviſed thee. *B.b.* * In good ſooth I do not refuſe, begin.

The 12. Dialogue.

Gentilis. Iſaac.

* Doſt thou hold thy leſſon in memory.
a remember thy leſſon. *b* I deſire it earneſtly: or eſpecially, *c* therefore.
* erre any thing.
* make coſt.
d erred. * it was to be begun.

e In thy anger.

* *a* HAſt thou gotten thy leſſon without book? *I.* Almoſt. *G.* wilt thou [that] we repeat together? *I.* *b* Yea, verily I will. *G.* Begin *c* thou. *I.* I will do it willingly: but hear attentively, that thou maieſt correct me, if I ſhall miſſe in any thing. *G.* Go to. *I.* * Beſtow quickly. *G.* Now thou haſt *d* miſſed, * thou oughtſt to have begun from yeſterdaies [leſſon] *I.* Thou admoniſheſt [me] well: Now I will begin. Doe not contend *e* being angry concerning an uncertain

certain matter. Anger doth hinder. *G.* Thou *f* offendeſt in the *ff* accent. *fff* repeat again. *I.* Anger doth hinder the mind, that *G.* Diſtinguiſh after mind. *I.* Anger doth hinder the mind, that it cannot *g* ſee the truth. *b* Beſtow quickly; when the matter it ſelf doth require. For ſomething is to be given. *G.* Thou *i* miſſeſt again in the * accent: repeat. *I.* For ſomething is to be given when time or ** matter doth require. *G.* Doeſt thou not ſee * that thou haſt * miſſed foure times. *I.* I ſee [it] *G.* And haſt thou obſerved the places? *I.* I have obſerved [them.] *G.* So thou *l* wilt take heed to thy ſelf more eaſily. *I.* * Wretch that I am! I thought, * that I remembred them well. *G.* So alſo it is wont to happen to me, as oft as *o* [my] memory is not well confirmed. *I.* [He is] happie who hath a good memory. *G.* [It is] a great benefit of God. But the time *p* goeth away, hear me now. *I* I heare, pronounce. *G.* Do not contend being angry concerning an uncertain matter. *I.* Hoe: our Maſter is preſent: hold thy peace, that we may ſalute him.

f miſſeſt, or faulteſt.
ff point, or cauſe.
fff ſay again, or reiterate it.
g perceive *b* make coſt ſpeedily.
i offendeſt,
* point, or pauſe
** occaſion.
* thee to have
* miſſed. * erred.
l ſhalt.
* me wreich!
* me to remember well, or to keep them well.
o I have not committed things well to memory.
p paſſeth.

The 13. Dialogue.

C. F.

IS there nothing that *a* we may repeat to [our] Maſter. *F.* Nothing, except of the *b* Rudiments of Grammar. *C.* What? *F.* Look *v* upon thy book: thou ſhalt find notes upon

a We muſt repeat.
b principles: Accidence.
v. look into.

upon five lectures which our Maſter hath *c* preſcribed unto us. *C.* When was that? *F.* Upon friday, * at foure of the clock. *C.* But I *d* was not preſent then. *F.* Therefore thou haſt deſerved *e* jerks. *C.* Doſt thou judge ſo, O thou ſevere judge? I was *f* occupied at home, neither was I away without the *g* commandment of [my] Maſter. *F.* Be it ſo, but notwithſtanding *gg* thou oughteſt to aske the day after, what was done the day before. *C.* I confeſſe my *b* fault, but I pray thee, give [me] thy book, that I may ſee *i* what is to be repeated of us. *F.* Take it, *k* note withall thoſe things: which are *m* preſcribed unto us of our Maſter. *C.* I will do it willingly, neither hereafter ſhalt thou accuſe me of negligence, as I hope.

c appointed.

* at the fourth houre.
d have not been.
e puniſhment.
f buſied.
g my maſters leave.
gg thou ſhouldeſt have asked.
b offence.
i what we muſt repeat.
k mark thou.
* ſigne thou by the ſame diligence, or labour.
m appointed.

The 14. Dialogue.

Comes. Obliuer.

WHAT was done in the * ſchoole at *a* three of the clock? *O.* The parts of ſpeech were handled out of [our] lecture. *C.* Nothing more? *O.* I had told [thee] *c* but that thou interrupteſt me. *C.* I have done *e* amiſſe, proceed. *O.* Afterward our Maſter * dictated [to us] a *Al. g* French argument, to be turned to day. *C.* When to be *gg* repeated? *O.* To morrow at noone. *C.* Haſt thou *b* turned it already? *O.* [I have turned it] *bb* howſoever. *C.* I pray thee dictate to me the *i* vulgar. *O.** Take it, make haſt,

* auditory, or place where they hear leſſons. *a* at the third houre. *c* except thou hadſt diſturbed, or hindred me. *e* erred.
* told word by word.
Al. Engliſh vulgar.
g ſpeech in French to be tranſlated.
gg given up, or ſhewed.
b made, or tranſlated it now.
bb in ſome or I know not how.
i Engliſh.
* Receive it.

haſt, for I have *k* ſomething to write.

k to write ſomething.

The 15. Dialogue.

Gervaſe. Sylvius.

WHat doſt thou? *G.* I repeat † with my ſelf. *S.* What doeſt thou repeat? *G.* This dayes *a* preſcript of our Maſter. *S.* Doeſt thou † remember it? *G.* So I thinke. *S.* Let us repeat together: ſo *b* either of us ſhall *c* pronounce more *d* rightly before our Maſter. G. Therefore begin thou, † that haſt provoked me *S.* Goe to; *dd* be attentive, *e* ſuffer me not to † miſſe. *G.* I am more ready to heare, then thou to † ſay.

† by.
a appointment, or *b* take. † hold it in memory.
b both.
c ſay better.
d directly.
† who haſt.
dd Attend well.
e leſt thou ſuffer me to erre.
† erre.
† pronounce.

The 16. Dialogue.

A. C.

WIlt thou repeat thy leſſon with me? *C.* I will. *A.* † Canſt thou ſay it? *C.* Peradventure not very wel. *A.* Go to, let us make † triall. *C.* Why do we then † tarry? *A.* Begin † when thou wilt. *C.* But it is rather thy part to begin. *A.* Why ſo? *C.* Becauſe thou haſt *c* invited me. *A.* Thou *cc* ſayeſt right, therefore attend. *C.* I am *d* here.

† Doſt thou hold it?
† not well enough.
† a peril, or attempt.
† expect.
† where.
c provoked, or cauſe me,
cc ſpeakeſt indifferently.
d ready.

The 17. Dialogue.

Criſpus. Sandrotus.

DOſt thou now † remember [thoſe things] which are to be *aa* repeated at three of the

† holde [in memory.]
aa rendred.

the clock? *S.* I remember them. *C.* I alſo [do remember them] *S.* Therefore let us talk a little. *C.* But if the monitor ſhall come in *b* the mean time, he will think, that we prate. *S. d* What doſt thou fear, where nothing is to be feared? If he ſhall come, he ſhall not find us * idle, or *dd* in any evill matter; let him hear our talk if he will. *C.* Thou ſpeakeſt * very well: let us go aſide ſome whither into a corner, leſt *e* any one hinder us.

b come between.
* us to prattle, or talk. *d* why?
* in idleneſs,
dd ill imployed.

* beſt of all.
e any man.

The 18. Dialogue.

T. M:

IT doth not become [us] to be idle here, or to prattle, whilſt *f* our Maſter is looked for. *M.* What ſayeſt thou? doth it not become? yea truely, *ff* it is not lawfull: unleſs we wil be beaten. *T.* Therefore, hear thou me whilſt I * pronounce my leſſon. *g* I will hear thee after. *M.* Go to, * ſay.

f we look for Maſter.

ff we may not.

* rehearſe,
* *g* I afterward will,
* pronounce.

The 19. Dialogue.

E. F.

WHy doeſt thou not write? *F.* I have written now my ſide: *a* but thou? *E.* I go to write in the Court-yard. *F.* Why ſo? *E.* Becauſe *b* the * skie is clear. *F.* Make haſt, the time *c* goeth away; and an * *d* account will be required by and by.

a what haſt thou done? *b* it is fair abroad. * heaven
c paſſeth, * a reaſon.
d we muſt preſently give an account.

The

The 20. Dialogue.
T. V.

WHy doſt thou not write? *V.* Becauſe * *a* I liſt not. *T.* But [our Maſter had commanded. *V.* I know: but * I muſt reade ſomething before; furthermore, I have nothing * which I may write now. *T.* Oh if thou wouldſt write *b* for me. *V.* What? *T.* I have * our maſters notes to be *d* ſet down. *V.* What * notes? *T.* Upon *e Tullies* Epiſtles. *V.* I will *f* write them out for thee willingly: but expect *g* * the next holy-day. *T.* * I will *gg* expect then, but I pray thee do not deceive me. *V.* I will not deceive thee *b* witting nor willing.

* it doth not liſt me. *a* I pleaſe not. * ſomething is to be read before. * to write. *b* to me. * the Dictates of our maſter. *d* written out * Dictates. *e* the Epiſtles of *Cicero*. *f* write out them. *g* tarry until the next of the holy daies. * the next day. * Therefore I will expect. *gg* wait. *b* knowing neither &c.

The 21. Dialogue.
D. A.

WIlt thou * write mee out [my] leſſon? *A.* Why *a* haſt thou not it? *D.* Becauſe I was *aa* occupied to *Al.* day. *A.* Take my book and write it out. *D.* Thou art not ignorant * that I write * very ſlowly; and thou wilt ſooner *c* write out the whole, then I foure or five little verſes. *A. d* Seek another writer for thee; * I cannot help thee now. *D.* Why not? *A. f* There is another buſines for me, and the ſame very neceſſary. *D.* I wil not urge thee, neither can I in truth but at leaſt *g* lend [me] thy booke. *A.* Take it, uſe it as *b* pleaſeth thee, ſo that thou

* write down my leſſon for me. *a* haſt thou it not? *aa* buſied. *Al.* yeſterday. * me to write. * more. *c* have written out. *d* ſeek] thee another writer. * I cannot give my help, or indeavour to thee now. *f* I have another buſineſs. *b* thou liſt.

thou do not *i* abuſe it. D. There is *k* no cauſe, that thou ſhouldeſt fear * for this.

i marre it.
k nothing.
* here.

The 22. Dialogue.

Auguſtine. The Obſerver &c. or, the houſhold Moniter.

SChool-fellows, * may we not go to bed? *Ob.* Why before the houre? *A.* Becauſe I muſt riſe at * three of the clock. *Ob.* Wherefore? *A.** For to write. *Ob.* What haſt thou to write? *Au.* Letters to my father. *Ob.* Why doſt thou not aſk leave of [our] Maſter? *Au.* Thou * adviſeſt [me] well: is he in his *d* ſtudy? *Ob.* I think that [* he] is: *e* go to ſee.

* is it not lawfull to goe, &c.
* the third [houre.]
* for what thing.
* for the cauſe of writing.
* admoniſheſt.
d little ſtudy, or chamber.
* him to be.
e goe and ſee.

The 23. Dialogue.

Pæd. Pu.

FRom whence comeſt thou? *Pu.* I come from beneath. *Pæ.* What buſineſſe * hadſt thou beneath? *Pu.* I * went to make water. *Pæ.* Sit now at the table, and *e* tarry in the chamber, until I ſhal return. *Pu.* What ſhal I do in the mean time? *Pæ.* Learn perfectly thy leſſon againſt to morrow, that thou maiſt *d* repeat it to me before ſupper. *P.* Maſter, now I have learned it perfectly. *Pæ.* Play *e* then. *Pu.* But I have no play-fellows. *Pæ.* Thou ſhalt find * enow in this ſtreet, even of thine own ſchool-fellowes. *Pu.* * I doe not care for that: now I had rather (if it pleaſe you) to learn

f The maſter and the boy.
* what buſineſs was to thee.
* I had gone.
e ſtay.
d render.
e therefore.
* ſufficiently many, or many enow.
* I do nothing care for that.

learn out the Catechiſme, againſt the Lords day. *Pæ.* As it * liketh thee. *Pu.* If any *b* ſeek you, what ſhall I ſay unto him? *Pæ.* Say * that I am gone forth, * but that I will return by and by.

* lifteth, or thou liſt. *b* ask for thee. * me to have gone forth. * but to return.

The 24. Dialogue.

The Schoolmaſter, Abraham *the Scholar.*

HOe *Abraham*! *A. a* * Anon Maſter. *S.* * Lay away thy books: now thou haſt ſtudied enough the whole day: prepare thy ſelf, that we may go to walk. *A. c.* Were it not better after ſupper? *S.* The exerciſe of the body is more wholſome before meat. *A.* I remember * that I have heard it from you. *S. d* Shew [me] the ſaying of *Socrates* to that * *e* purpoſe. *A.* When *Socrates* did walk more *f* earneſtly untill the evening, being asked why he did that, he anſwered * that he did feed hunger by walking, *gg* whereby he might ſup better. *S.* Thou remembreſt well: who is the author? *A.* * *Cicero*: but Maſter, whither ſhall we go? *S.* VVithout the citie. *A.* Shall I change my ſhooes? *S.* Change [them] leſt thou *h* marre theſe new ones with duſt: take alſo [thy] little ſhadow, leſt the vehement heat of the ſunne * do make thy face dusky. *A.* * I am ready. *S.* Now indeed let us goe forth. *A.* Shall I call one *l* or other companion out of the ſtreet? *S.* Thou doſt admoniſh

* Hoe, or what ho loe here, * Put away. *c* would it not be better. * to hear it *d* Let me hear, or tell me. * ſentence. *e* to the end, or for that opinion. *f* with ſtraying more contentiouſly. * him to feed. *g* to provide meat for hunger, or to get a ſtomack. *gg* to the end that. * *Tullie.* * go forth. *h* ſprinkle. * do make duskie * thy face to thee. * do ſunburn or tan thee. * I am preſent now, prepared already. *l* or another.

nish me well; for so [our] walking shall be more pleasant: for you shall *m* * confer between your selves by the way: and you shall play together *mm* somewhere in the shadow. *A.* So also * *n* we shall get an appetite to our meat. *S.* I will go * softly before: when thou shalt get companions, follow ye me through *p* the watergate. *A.* Will * you then look for us there? *S. qq* [yea] surely. *A.* What if I shall find none? *S.* Nevertheless follow thou me: * *r* heardest thou not? *A.* master *ſ* I heard.

m talk, or reason.
* Confer speeches.
mm in some place.
* an appetite of meat shall be stird up. *n* an earnest desire, or we shall get a stomack. * with a slow pace.
p the gate by the water, or shoare.
* thou. *qq* yea certainly. * hast thou not heard? *r* dost thou not hear?
ſ I heare.

The 25. Dialogue.

H. G.

OF whom hast thou bought this paper? *G.* Of *Fatine*. *H. a* Is it good? *G.* [It is] better then *aa* this thy [paper] *b* as I think *H. c* I marvell * not. *G.* Wherefore saiest thou this? *H.* Because peradventure [it is] dearer. *G.* I know not. *H.* For how much hast thou bought a queare? *G.* For three half pence, or there about, but thou for how much? *H.* For a penny and more. *G.* For how much then? *H. d* For five farthings. *G.* Truely thou hast not bought it *f* ill. *H.* * Moreover the Mercer gave me an *g* advantage. *G.* * VVhat I pray thee? *H.* A sheet of blotting paper. *G.* * Oh how unwise was I that * forgot to ask. *H.* Truely I did not aske,

a whether it is good.
aa of thine.
b as my opinion is.
c I wonder not.
* nothing.

* therefore.
d for 1dq3
* But also.
f badly, amisse.
g increase.
* And what.
* me unwise.
* have forgotten.

aske, but he gave it me of his own accord. And (said he) I give thee this, that thou *b* visite me again. *G.* So they are wont to allure *i* buyers. *H.* No marvell: every man seeks his own *k* commoditie. *G.* But what do we, being unmindful of this dayes task? *H. l* It is [but] little, we have time enough.

b that thou come to me again.
i customers.
k profit, or gain.
l our task is not much. * time enough remains to us.

The 26. Dialogue.

Aurel. Fountain.

DOst thou not remember * that I lent thee paper of late? *F.* Why should I not remember? I am not so forgetfull. *A.* How many sheets were there? *F.* Foure. *A.* Why hast thou not restored them? *F.* I expected untill I *b* had [a] book. *A.* Hadst thou [it] at length? *F.* Onely to day. *A.* From whence hast thou gotten it? *F.* I asked it of [our] Master. *A.* Where? *F.* In his *c* Library. *A.* What [did] he? *d* gave he it willingly? *F.* He sent me unto the Usher, who gave *e* [me] a booke * presently. *A.* Did he not * put it into his book before? *F.* He is wont to give nothing but he writeth it in [his book] before. *A.* I have heard of my father, * that that is the propertie of a wise man. *F.* Especially if an account be to be *g* given. *A.* But by what *h* tokens durst he give it thee? *F.* I shewed *i* it him written with my owne hand, in my little booke: for as thou knowest we are wont to do so. *A.* Therefore *k* wilt thou

* me to have given to lend, or lent thee paper, or that I lent thee paper. * what else should I remember. *b* might have a book.
c studie.
d hath he given.
e come straight way.
* refer it before into his book.
* that to be the part &c.
g made.
h signes.
i mine own hand writing in my book.
k thou wilt repay it.

restore me that which I lent? F. [I will restore it] straightway after dinner, doubt not.

The 27. Dialogue.

Franke. Marius.

ARe thoſe *b* pens to be ſold which thou carrieſt about? *M.* Yea if a buyer ſhall * come. *F.* * Let me ſee them: ah how ſoft * are they? *M.* Such *d* [as] have fallen from the wings of our geeſe: but trie them diligently, for ſome are more ſtrong then other ſome. *F.* I ſee enough *e* what ones they are: how many wilt thou give me for a farthing? *M.* Onely ſix. *F.* What ſaiſt thou, ſix? I would rather buy of the Mercers which do bring [them] hither from *f* Paris and *g* Lions. *M.* As if I knew not, for how much they are ſold: I have heard, of my brother which * ſerveth a Scrivener of this Citie, * that he hath bought at Paris for *i* pence a peece. *F.* * Men live * after one way at *Paris*, after another at *Geneva*: but there is no need of ſo many words. wilt thou give twelve? *M.* *m* Alas twelve! as if I had ſtollen them. *F.* I do not ſay this, but ſee *n* whether the * offer do pleaſe thee. *M.* Wilt that I *o* ſpeak in one word? *F.* Say I pray thee, * we have pratled enough now. *M.* I will give thee nine, ſo that thou take them *p* indifferently, of my hand. *F.* *q* Thou trifleſt, I would not take fifteen *r* without choiſe. Farewell, I ſhall find * enow otherwhere,

b quills or are theſe quills which thou carrieſt about, to be ſold. * offer himſelf. * ſhew [me] * they are.
d [what ones.
e what manner of ones.

f *Lutece.*
g *Lugdunu.*
* giveth his diligence. * himſelf to have *i* every one a peny. * It is lived of men. * otherwiſe.
l there is one manner of living at Paris, another at Geneva. *m* Out
n whether thou like them thus. * condition. *o* tell thee. * it is pratled enough now.
p one with another mixt as they come.
q doſt triſle.
r unleſs I might chuſe them.

where. *M.* * Thou maiest for me; hoe, hoe, return. *F.* Why dost thou call me back? *M.* Take eight if thou wilt, neither *v.* expect moe from me. *F. x.* Give me the whole bunch, that I may choose at mine own * * liking. *M.* Hold, choose as thou wilt. *F.* See now, and *z* tell them, * if thou list. *M* I here are *a* twentie four, the number is *b* evident. But I marvell that thou tookest none *d* out of the *uttermost part of the wings, for they are stronger. *F.* I know it, but they have a shorter * quill: take the price. *M.* * *f* God prosper it to *g* both of us. *F.* I wish and pray the same with thee. But when wilt thou bring better quills? *M.* I know not whether I can [bring] better; but as I hope I shall bring moe within *b* a short space, when I shall *i* go hence unto * our house. *F.* * Have ye many geese? *M.* Thirtie and *l* more. *F.* Wonderfull! how *m* great a flock of geese! where are they fedde? *M.* Thou shalt know at another time; * I may not *n* stay longer here. Farewell. *Franke. F.* * Farewel, *Marius.*

f quills enow.
* enough of quills.
* It is lawful by me
v look for.
x reach me.
* * arbitrement, or judgement, or as I will. *z* number, count. * if it list thee.
a foure and twentie.
b manifest, or plain.
* thee to have taken.
d out of the pinion.
* utmost wing.
* stalk. * God turn it well to either of us.
f God send us both good luck of it.
g either. * peas.
* in *h* shortly.
i come. * to us * Are there many geese to you. *l* above. *m* what a great flock. * It is not lawfull for me to &c. *n* to loyter here.
* *Marius*, care that thou be in health, or look to thy health.

The 28. Dialogue.

Othomane, Philibert.

WIlt thou give me * but one penne? *P.* They are not so given to me. *O.* Oh, dost thou deny * me so small a thing? what if

* onely penne.
* thing so little as

b perhaps.
* bear the repulſe.
c deniall. * I in good ſooth. *c* I do not ask thee to give it me.
* for, *cc* I will not.
f marre it. * move not thy foot from hence. * I move no whither.

if I ſhould ask ſome great thing? *P.* *b* Peradventure thou wouldeſt *take the *c* repulſe. *O.* * In truth I believe it: go to, *c* I do not ask it * as a gift: at leaſt wilt thou lend it me? *P.* *cc* I do not refuſe, ſo that thou do not *f* abuſe it. *O.* I will not abuſe it. *P.* Take heed thou * ſtir not a foot from this place. *O.* * I ſhall not ſtir any whither.

The 29. Dialogue.

Mercator. Bertrand.

a amended.
b manner, or form.
c a middle hand.
cc fitted it, *d* to write ſmall.
* thou oughteſt to foretell me.
* It skilleth little.
f eaſily amend.
g ſeek it.
h ſtove.

HAſt thou *a* ſharpned my pen? *B.* A good while agoe. *M.* For what *b* faſhion of writing? *B.* *c* For a mean form. *M.* I had rather thou hadſt [*cc* ſharpned it] for *d* little letters. *B.* * Thou ſhouldeſt have told me before. *M.* I had forgotten. *B.* * It makes little matter; I ſhall *f* change the point eaſily; go to, *g* fetch [it.] *M.* But where haſt thou left it? *B.* Upon the table of the *h* hot-houſe. *M.* In what part? *B.* Where I am wont to ſtudy.

The 30. Dialogue.

Piſton. Joſua.

* There are but two onely to me. *b* give me one to lend;
c abuſe it;

HAſt thou two or three pens? *I.* * I have but two. *P.* *b* Lend me one. *I.* I will not do it. *P.* Why not? *I.* Leſt thou *c* marre it.

it. *P.* * Remember it. *e* peradventure thou shalt sometimes ask me somewhat in vain *I.* But Christ commandeth *f* evill to be recompensed with good *P. ff* I have not learned that as yet. *I.* Notwithstanding *g* it is meet that thou learn it, if thou * desire to be a Disciple of Christ. *P.* What doe I desire more? *I.* Therefore learn to imitate thy Master. *P.* I will learn in *gg* progresse of time. *I.* It were better to begin now, * whilest thou hast time. *P.* Thou urgest me too much: *i* I am not yet eight years old, as my mother saith. *I.* There is always a time of doing well: but in the mean *k* time, I pray thee, be not angry *l* at me: for I did jest that I might *m* invite thee to talk * with me so long, whilst we are *n* idle. * Take thee a pen, and that * not the very worst. *P.* I will restore it straightway unto thee, when I shall *p* * write out a little. *I.* I will not, that thou * give it me again. *P.* What shall I do then? *I.* Whatsoever thou wilt, * for I give it thee freely. *P.* I give thee * very great thanks.

* Thou wilt remember [this] *e* it may be thou wilt ask me something and go without. *f* us to recompence evill with good *ff* I have not yet learned that. *g* it behoveth. * covet.

gg processe.

* whilst it is lawfull by the time.

i I have not yet fulfilled the eight year.

k while. *l* to me. *m* provoke. * together. *n* at leasure.

* Behold a pen to thee. * not altogether the worst. *p* have written out. * write down something. * restore it again to me * for it is given from me to thee for a gift. * the greatest thanks.

The 31. Dialogue.

Henry. Walter.

FRom whence dost thou return so *a* blowing? *G.* From the market. *H.* What dost thou bring from thence? *G.* A pen-knife.

a panting and breathing.

* what coſt it ?

a chapman.
* I know it not at all
* wiſely enough.

b chapman.
c to get * skilful man which. * chuſe out the beſt to thee.
d a good one for thee.

* erred.
* even as of the Evangelicall profeſſion.
* there to be.
* but.

h tried it.
* between the buying, or as I was buying it.
i taught.
* haſt thou not ?
* our maſter [to be wont] to ſay. * it to be God. * the beſt of all.
m paſsing well.
* my mind.
* teach me ever.

n as a good child.
o boy.
p auditory.

H. * For how much haſt thou bought it ? *G.* For two pence. *H.* Is it good? *G.* It is out of Germany, as the *a* Mercer told [me] : ſee the mark. *H.* * I know not [the mark] : but thou dealeſt not * very wiſely, which truſteſt every *b* Mercer. *G.* What ſhould I doe ? *H.* Thou oughteſt *c* take to thee ſome * one that could *d* chooſe thee the beſt. *G.* I confeſs I have done * amiſſe here ; but this doth comfort me, that the Mercer is accounted a good man, * as being a profeſſour of the Goſpell. *H.* As if there be none ſuch deceitfull. *G.* I think * that there are very many. But let us omit theſe things : and rather let us trie the penknife it ſelf. *H.* Experience will teach us. *G.* Take it and trie it, I pray thee : for I have not *h* proved it, but moſt lightly, and that * whilſt I bought it. *H.* Wonderfull ! who *i* hath taught thee to chooſe ſo wiſely ? *G.* Doeſt thou ask ? * doſt thou not remember that our maſter is * wont to ſay to us ſo oft, * that it is God alone which teacheth good things ? *H.* Truely he taught thee * *m* excellently well. *G.* I give him thanks from * my heart : and I pray, that he may * alwayes teach me to obey his will. *H.* I alſo pray for the ſame: neither to us onely, but alſo unto all the godly. *G.* Thou doſt, *n* as it becometh a godly *o* child: but is it not time that we ſhould go into the *p* ſchool ? *H.* it is ſo ; take thy books and let us goe together.

The

The 32. Dialogue:

Michael. Renate.

HAst thou not a pen-knife? *R.* I have. *M.* I pray thee lend[it]me a little. *R.* When wilt thou reſtore [it]? *M.* As ſoon as I ſhall *a* ſharpen two pens. *R.* Take it, but * on that condition that thou reſtore it *b* whole. *M.* I underſtand it, as taken *c* of that condition, although thou hadſt not added it. *R. cc* A few things (as is ſaid commonly) * doe ſuffice * *d* to one that underſtandeth.

a nebb, or amend.
b by that law.
b ſafe and ſeund.
* [to be] taken.
c with that,
cc A word to a wiſe man. * may ſerve.
* one underſtanding
d to a wiſe man.

The 33. Dialogue.

Sordet. Manaſſes.

HAst thou bought a pen-knife as thou wouldſt of late? *M.* I have not *a* bought. *S.* What hindred? for thou * *aa* ſaidſt :o me, *that thou wouldſt buy one to day. *M.* I ſaid ſo indeed; but it *c* came * into my mind after to be better that I expect the next mart in this ſame citie. *S. e* What gain wilt thou make? *M.* Both I ſhall buy it for leſſ, and of a better * mark: *g* to weet, out of the ſhops of Germany. *S.* Who *b* hath given thee that counſell? *M.* Our *Ierome. S.* He hath

a bought one
* hadſt ſaid, *aa* thou toldeſt me. * thee
to be about to buy.
c after it came into my mind * into my mind to me *dd* the market; or Fair to be next.
e what wilt thou gain thereby.
* note. *g* I mean.
have.

hath done well, for we ought alwayes to give good counsell to our friends. *M.* Therefore onely to our friends? *S.* Yea and to [our] enemies, I confesse; because Christ our best Master commandeth; so. *M. i* God grant we keep * his doctrine infixed *l* well in memorie, that we may follow it perpetually. *S.* That good spirit grant it, by the *m* instinct of *n* whom alone our minds are kindled to doe well. *M.* Thou prayest well.

i would to God we might. * the doctrine of him fastned into our memory. *l* well in mind. *m* by whose onely instinct. *n* which.

The 34. Dialogue.

Campine. Langine.

a HAst thou not many books? *L.* Not very many. *C.* But what books hast thou? [I have] the * Accidence. *b* Scholars Dialogues, Terence, Tullies Epistles, with the French *d* interpretation, Cato, a Dictionary, a French Testament, the Psalmes, with a Catechisme, besides a paper book to write *e* our Masters dictates; but what books hast thou? *C.* I have all which thou hast *f* numbred, besides Cato, Terence, and *g* Tullies Epistles; for why should I have bookes which are not read in our forme? *L.* But I sometime read those books, whilest we are *gg* idle, that I may alwayes learne some new thing, especially in the Latine tongue, and in honest manners. *C.* My *Langine*

a hast thou many.

* Rudiments of the Grammer. *b colloquia scholastica.* * Epistles of Tully. *d* translation. * the dictates of our master. *e* exercises, or notes which our master gives us. *f* numbred. *g* the Epistles of Tully.

gg at leisure.

Langine thou doſt wiſely: *b* O me wretch! who have never learned what it is to be ſtudious. *L.* Learn therefore: for it is better to learn late then never.

b O wretch that I am.

The 35. Dialogue.

Simeon. Haggey.

LEnd me thy Virgil for two dayes, *a* if that may be done * without any hinderance to thee? *H.* Truely I cannot. *S.* Why not? *H.* When *Gerard* * borrowed it of me * of late, *b* * he laid it to pledge. *S.* Sayeſt, thou, to pledge? *H.* It is ſo, as I ſay. *S.* For how much pawned he it? *H.* For three-pence, as he ſaith. *S.* O unthankfull man! *H.* Onely unthankfull? *S.* Yea truely, both unthankfull and evill: but whether could he pawn thy thing * *c* without adviſing with thee? *H.* He could, *d* as thou ſeeſt it done. *S.* Notwithſtanding he ought not. *H.* Thou haſt hitt the nail on the head; but what ſhould I doe? *S.* Doſt thou ask? carry him to [our] maſter. *H.* I had rather ſuffer *e* this injurie, then to * cauſe that the wretch ſhould be beaten. *S.* Thou doſt well, ſo that he reſtore *f* thine own. *H.* I hope, he will reſtore it. *S.* * From whence ſhould he reſtore it. *H.* He ſaith, * *g* that he ſhall receive money of his father ſhortly. *S.* What if he do deceive thee. *H.* *h* It may be; but notwithſtanding I will expect ſome

a if thou canſt. * with none thy diſcommodity. * had received it of me to lend. * in theſe dayes. *b* he laid it to pawn, or gaged it. * he put it to.
* the being unconſulted.
c without, thy privity, or thee not being asked counſell of or not having told thee? *d* thou ſeeſt.
* touched the matter with the needle, or with the point of the needle.
e that.
* commit.
f thy Virgil.
* How.
* himſelf to &c.
g that he is to receive.
h It may fall out ſo.

i what he will do and then.

k thou hast remembred *l* hath told us so oft. * that it may be well with thee, * and the best of all to thee.

some dayes, *i* what will be: and then, afterwards I will take counsell. *S.* Nothing is more safe then right counsell. *H.* Thou *k* remembrest well: for so our master hath *l* often told us: but wilt thou not any other thing? *S.* * [onely] that thou maist farewell. *H.* * And thou the best of all.

The 36. Dialogue.

Granane. Forrest.

b I in truth will.

c I have given it for his use. * signe. * the Epistles of him.

d have written. * upon.

WIlt thou lend me thy Terence? *F. b* I will in truth, so that thou require it of *Comrade* to whom *c* I have lent it *G.* By what * token wilt thou that I ask it? *F.* Truly by this [token] because I have * his Epistles. *G.* That is enough for me. *F.* But when wilt thou restore it? *G.* When I shall *d* write out the text * of three or foure lessons. *F.* Therefore make haste, lest thou hinder my studie. *G.* I will make haste. *F.* But hoe, thou; take heed thou blot it not: otherwise I shall lend it very hardly *dd* hereafter. *G.* Verily I should be unworthy *e* a benefit [if I should do so].

dd at another time. *e* a good turn, or kindnes.

The 37. Dialogue.

Austine. Rodig.

a braggest, boastest, or gloriest of. *b* greatly.

WHat new gilded book is this, which thou *a* makest ostentation of so *b* highly

R.

R. Terence. *A.* Where [was it] printed? *R.* At *c* Paris. *A.* Who gave it thee? *R.* I bought it with my money. *A.* Where hadſt thou gotten money? *R d.* Thou askeſt that fooliſhly; as if indeed I have ſtolen it? *A. e* Be it far from me to think that, but I did ask that *for my minds ſake. *R.* Neither did I reprehend thy *ſpeech in good earneſt, but we are wont to jeſt with our familiar friends after that *k* manner. *A.* Nothing doth *hinder us to jeſt, ſo that God be not offended. But go to, let us return to our purpoſe: of whom haſt thou bought this Terence? *R.* Of *Clement. A.* *What of that book-ſeller *b* that goeth about from market to market? *R.* * Yea verely. *A.* How much coſt it? *R. bb* Ten pence. *A.* * Nothing more? *R.* Nothing at all. *A.* Truely the price [is] *cheap enough. *R.* Eſpecially ſeeing it is gilded, and ſo *finely *i* bound up. *A.* Were there not other books like? *R.* Two or three. *A.* I pray thee bring me to him. *R.* Let us go.

c *Lutece.*

d O fool doſt thou ask *e* Be it far away.

* for the cauſe of my mind. *i* have I reproved or found fault with.

* word or ſaying.

k in that manner.

* forbid.

* whether or no?

b *Circumforaneus.* one making his market all about.

* eſpecially. *bb* 12 pence.

* No more.

* vile.

* elegantly.

i framed or made.

The 38. Dialogue.

Alarde. Baldus.

a IS not this book thine. *B.* Shew it me: I acknowledge it *aa* mine: where haſt thou found it? *A.* In our *b* ſchool. *B.* I give thee thanks that thou haſt * taken it up.

a whether, or no.

aa [to be] mine.

b form.

* gathered it up.

c be put in the bill.
* the higheſt, or chiefeſt right.
e rigour of law.
f our ſchool laws.
g thoſe very laws cover.
gg guided by equity.
h Judgement, or diſcretion.
* to wit.
i furthermore.
k offended.
* we doe amiſſe.
l tried ſo.
* by what means ſoever.
m ſhall be ſaid.

up. *A.* But now thou ſhouldeſt be *c* noted, if I would deal with thee in * *e* extremitie of Law. *B.* Why ſo? *A.* Knoweſt thou not our *f* ſcholaſticall lawes? *B.* Yea *g* the lawes themſelves do require that they be *gg* ruled by right. *A.* By what right are our lawes guided? *B.* By equitie, and by the *h* arbitriment of our maſter, * as who hath made thoſe [lawes] privately for us: *i* beſides, he is not wont to be ſo ſevere in that *k* which is * done amiſſe through negligence or forgetfulneſs. *A.* I have *l* proved ſo oft times by experience: but * howſoever thou ſhalt offend, the cauſe *m* muſt be ſhewed before the Monitour. *B.* I fear not to ſhew the cauſe where there is * no danger. *A.* I hold my peace. *B.* But I pray thee what need is there that the Monitour know that? for God * is not offended. *A.* Go to: I will *o* conceal it. *B.* Thou ſhalt do well. *A.* But hoe, remember to *p* requite like for like, if peradventure any ſuch fault ſhall *q* happen to me. *B.* Thou ſaieſt that which is *qq* equall and good. *R.* I will remember.

* nothing of danger.
k is offended nothing.
o hide it, or ſay nothing.
p render like.
q befall me.
qq right.

The 39. Dialogue.

Colliate and German.

a tarry for it unto to morrow day.

WHy doeſt thou not reſtore me [my] booke? *G.* *a* Expect [it] untill to morrow. I have not uſed it enough as yet

yet. *C.* I will *aa* expect willingly. *G.* *b* I will render thanks to thee God-willing. *C.* I expect no thanks for so very *c* small a benefit. *G.* Yet it is my part to acknowledge it.

aa wait. *b* I will thank thee, or be thankfull. *c* little.

The 40. Dialogue.

Noye. Capell.

SAweſt thou my booke? *C.* What booke doeſt thou ſeek? *N.* * Tullies Epiſtles. *C.* Where hadſt thou left it? *N.* I had forgotten it in the * ſchool. *C.* It was thy negligence. *N.* I confeſs [it]: but in the meantime *c* ſhew [me] if thou know any man * that hath taken it. *C.* Why doſt thou not go unto our maſter? for he is wont, as thou knoweſt, either to bear [thoſe things] into * his ſtudie, which are left of us, or to give them to ſome bodie which may reſtore them. *N.* Thou admoniſheſt well. *d* Oh me forgetfull, to whom this * came not into mind.

* The Epiſtles of Cicero. * auditorie.

c point out to me. * to have taken it.

* his litle ſtudie.

d how forgetfull am I which remembred not this. * had not come.

The 41. Dialogue.

Ezekiel. Beatus.

WIlt thou **a* do me an eſpecial favor? *B.* I *b* have done nothing more willingly, if ſo be that the matter it ſelf be in my power but

* Enter into great favour from me. *a* get favour of me or do me a very good turn. *b* will do.

but what is it, in which I may * pleasure thee. *E c* Lend me * ten pence. *B.* I have not so much now, but the greater part. *E.* How much, [hast thou] I pray thee? *B.* I know not unless I shall look into my purse. * See; eight pence halfpenie. *E. d* I take seven alone, for I will not emptie thee altogether. *B. g* It skilleth little, take the whole if thou wilt. *E.* I give thee thanks: I beleeve this money * will be enough for my business, with a little which I my self have. *B.* As it *i* lifteth [thee]. *E. k* I love thee for this so *l* readie bountie. *B.* If I can *m* doe any other thing, do not spare. *E.* I wil restore the whole (God willing) as soon as my father shall send unto me. *B* Be not thou very carefull: I have no need as yet.

* profit, or benefit thee. *c* give me to lend. * a shilling.

* See to thee beholding. *d* I will borrow onely seven. *f* leave thee empty, or rob thee. *g* it maketh litle matter. * to be. *i* pleaseth thee, or as thou listest. *k* I am beholden to thee. *l* for the benignity or bounty so ready. *m* profit or stead thee.

The 42. Dialogue.

David. Nicholas.

CAnst thou not *a* lend me * some money? *N.* How much dost thou *b* desire? *D.* I desire five pence * *c* if thou canst doe it commodiously. *N.* I have not so many. *D.* How many then? *N.* Onely foure. *D.* Very well: give me those foure. *N.* I will give thee half if thou wilt. *D.* Why not the whole? *N.* Because * I have need of two. *D.* Therefore I pray thee give me two. *N.* But they will not be *d* sufficient for thee. *D.* I will * crave of some other. *N.* Therefore

a give me mutually to borrow or lend. * a litle money. *b* ask. * if it be commodious to thee. *c* if thou canst conveniently or without thy hurt. * two are needfull to me. *d* enough. * aske.

Therefore take these two, when wilt thou restore them? *D.* Upon * Saturday (as I hope) when my father shall come to the marker. *N.* Therefore * remember it. *D.* Do not fear.

* the day of the Sabbath, viz. of the Jewes. * be thou mindfull.

The 43. Dialogue.

Pasquet. Custos.

a Lend me two pence. *C.* Now I have it not *b* ready to lend. *P.* What hindreth? for I know * that thou hast received money * of late. *C.* I have received indeed: * but I am to buy books and other necessaries. *P.* I will not hinder thy commoditie. *C.* When I shall buy [those things] which are needfull *d* for me, if any thing *e* remain I will make thee partaker willingly. *P.* Therefore I will expect; hoping in the mean time: but what if * thou shalt have no overplus? *C.* I will tell thee straightway, that thou do not expect any longer in vain. *P.* When wilt thou buy those things which thou hast *g* decreed? *C.* To morrow, as I hope, or at most the day *h* after to morrow. *P.* * It is well, the time * is very short.

a give me to lend.
b I have not to give.
* thee to have received * in these dayes. * but books are to be bought and other necessaries for me.
d to me:
e shall be overplus.
* nothing shall remain [or to be overplus] to thee.
g purpose.
h to morrow next.
* it hath well.
* is more short.

The

The 44. Dialogue.

Morell. Bobuſſardus.

a whither is.
* the firſt houre in the afternoon,

b God grant.

c what money hath he given thee? or gave he thee any money. d as he is wont uſually or for moſt part.

* uſe.
* It ſhall be born.
with an equall mind.
* give me mutually.
* very gladly.
* I have thanks to thee.

IS a thy father gone away? *B.* He is gone away. *M.* At what a clock? *B.* * At one of the clock after noon. *M.* What ſaid he to thee? *B.* He admoniſhed me in many words, I ſhould ſtudie diligently. *M.* b I wiſh thou do ſo. *B.* I will doe it, God helping. *M.* c Hath he given thee any money? *B.* He hath given me, d as uſually he is wont. *M.* How much? *B.* It is nothing to thee. *M.* I confeſſe it: but notwithſtanding, what wilt thou doe with that money? *B.* I will buy paper and other things which are needfull for me. *M.* What if thou ſhalt loſe it? *B.* * I will take it patiently. *M.* What if peradventure I ſhall need: wilt thou * lend [me]? *B.* I will lend [thee] and * indeed willingly. *M.* I thank thee.

The 45. Dialogue.

Columbane. Fountain.

* haſt thou done with my penknife?
* There is nothing.

HAſt thou uſed my penknife enough? *F.* Enough. *C.* Reſtore it then. *F.* Take it: I give thee thanks. *C.* * There is no cauſe that

that thou give [me thanks]. *F.* But pardon me that I have not reſtored it of mine own accord; and ſooner. *C.* I am nothing offended concerning that matter: for we ought not to be offended, but when we ſee God to be offended. *F.* Thou thinkeſt well.

The 46. Dialogue.

Bergery. Nepos.

LEnd me thy *a* little knife a little. *N.* Thou askeſt alwaies * to borrow ſomething: take it, but thou ſhouldſt buy rather. *B.* I have * no money. *N.* Why doeſt thou not aske? *B.* * Where ſhould I aske? *N.* Of thy father. *B.* He is not in this Citie. *N.* Where then [is he?] *B.* He is gone a journey *b* into a ſtrange countrey. *N.* Whither? *B.* To Berne. *N.* What day? *B. c* Now three daies agoe. *N. cc* When is he to return? *B.* To morrow as we hope, for ſo he ſaid *d* going forth. *N.* God ſpeed him well.

a Penknife.
* ſomething to lend. * to borrow ſomething.
* Why doſt thou not buy. * not money.
* From whence.
b Far from home.
c Now the third day agoe.
cc When will he return. *d* going on his journey.
* God turn it well.

The 47. Dialogue.

a Columbine. Simon.

a Columbinus, Simo.

HAſt thou good ſtore of bread? *S.* Enough, thankes be to God. *C. b* Wilt thou

a whether or no.
* doth not much bread remain to thee *b* give to me to lend.

thou lend me? *S.* Willingly. *C.* But peradventure there will * not be ſufficient for thee. *S.* Yea, as I hope. *C.* *c* Untill what time? *S.* Untill * friday. *C.* From whence wilt thou have afterwards? *S.* From home. *C.* Who *d* ſhall bring it? *S.* I my ſelfe will goe to *e* fetch it. *C.* When? *S.* *f* Upon friday. *C.* Lend me a pound and a half. *S.* Who ſhall waigh it? *C.* [Our] *g* maſters wife or the girle. *S.* Let us goe to fetch it out of my *i* cheſt. *C.* But goe thou alone: I will *k* wait for thee in the kitchin.

* it will not ſuffice thee.
c untill what time, or how long.
* the day of Venus.
d will.
e ask, or require it.
f even upon friday. or the very friday.
g the wife of our maſter.
i arke.
k expect thee.

The 48. Dialogue.

I. L.

I Pray thee give me of thy bread. *L.* I have not * ſufficient for my ſelf: yet I *a* impart [ſome] to thee; take it. *I.* * I give thee thanks. *L.* * There is no cauſe that thou ſhouldſt doe it, for *c* ſuch a little matter. But I pray thee tell me, why haſt thou not brought [bread?] *I.* Becauſe there was no body at our houſe, who could give me. *L.* But why doſt thou not take it? *I.* I dare not, unleſſe my mother doe give me. *L.* Thou doeſt well: but hear good counſell. *I.* I *d* attend, that I may hear: *e* ſay I pray thee. *L.* When the *f* reliques of the table are taken away * after dinner, ask thy drinking and *g* put it up ſtraightway into thy ſatchel. So it ſhall come to paſſe, thou ſhalt never com e

* overmuch.
a beſtow on thee: or give thee ſome.
* I give thanks to thee.
* It is not.
c ſo little a matter.

d liſten or hearken.
e tell me I pray thee.
f fragments, leavings, or ſcraps.
* dinner being ended.
g lay it up, or hide it.

come * emptie. *I.* But what doſt thou perſwade [me] concerning my breakfaſt? *L.* That thou aske [it] in the end of ſupper; and [that] thou do the ſame which I ſaid to thee, concerning thy drinking. *I.* I never gg ſaw better counſell to be given. *L.* Therefore * ſee that thou remember it: and uſe it when thou wilt. *I.* Truely I will uſe it as oft as need *b* ſhall be.

* without meat. void or unprovided.
gg heard.
* make.
b require.

The 49. Dialogue.

A. B.

GIve me a peece of bread. *B.* Haſt thou * none? *A.* If I had, I would not aske. *B.* Why haſt thou not brought? *A.* I will tell thee hereafter: but in the mean time, give [me] I pray thee. For I am *a* vehemently hungry. *B.* Take it. *A.* Alaſſe ſo little. *B.* Yea. Doſt thou complain? *A.* Not * without cauſe, thou giveſt [me] over ſparingly. *B.* See how little remaineth, I have given almoſt half. *A.* * I give thee thanks, *c* thou gaveſt abundantly; but I did jeſt. *B.* Anſwer now, why haſt thou not brought bread from home? *A.* There was no body which could give it. *B.* No body? *A.* *cc* No body *d* at all. *B.* What [did thy] mother. *A.* Shee * was away from home. *B.* What [did] the reſt? *A.* They all were *e* occupied.

* not.
a very hungry.
* unworthily.
* I give thanks to thee.
c thou haſt given.
cc none. *d* utterly.
* had gone away.
e buſie.

B. Why didſt not thou thy ſelf take? *A.* * I never durſt [attempt] any ſuch thing. *B.* My mother doth forbid * alwaies, *g* that I touch not any thing without her leave. *B.* O hard mother! *A.* Truely in thy judgment, who haſt a *h* more * cockering mother. *B.* I do not ſay cockering, but ſurely *i* liberal. *A.* How doth ſhe * uſe thee? *B.* Moſt ſweetly, and altogether *k* according to the * determination of my minde. *A.* Peradventure to thy utter deſtruction. *B.* *l* God the beſt, and greateſt, turn it away. *A.* * In good ſooth I do not envy [thee.] *B.* Therefore why ſaieſt thou that? *A.* That I may *m* admoniſh thee in the mean time, * that all of us are made worſe by liberty. *B.* Thou doeſt well, but what doeſt thou *p* judge? Is it not lawful, to uſe the kindneſſe of [our] parents? *A.* Surely *qq.* it is lawful, ſo that thou do not abuſe it. *B.* How do we abuſe it? *A.* Doſt thou ask? when as we turn the * tenderneſſe of [our] father, or of [our] mother * into evil. *B.* Thou ſaiſt well, but *r* who amongſt many doth that? *A.* Yea verily * all, except they which are *s* hindred from the Lord God. *B.* Who can be good, but by the grace of God? *A.* therefore (as we are admoniſhed oftentimes of our maſter) he is to be *t* prayed unto, that he may make us good, and holy by his ſpirit. *B.* I rejoyce * that thou haſt not brought thy breakfaſt. *A.* Wherefore? *B.* Becauſe I ſeem unto my ſelf to have profited much by this *x* our conference. *A.*

* I durſt never.
* perpetually.
g that I touch nothing without her permiſſion. *h* indulgent. * more tender.

i kinde. * handle, or deal with thee.
l according to my mind, or as I would wiſh. * ſentence.
l God forbid.
* I in good ſooth, or truly I.
m warm.
* all of us to be made worſe by licence.
p think.
* goodneſſe.
qq we may.

* indulgence.
* to our hurt
r how many, or where is any who doth, or who of a thouſand. * all, yea almoſt all. *s* prohibited, or reſtrained by the Lord.

t intreated.
* thee not to have.

x out talking together.

I also seem to have profited not a little. *P.* That *y* is by thy *z* diligence. *A.* Yea by the benefit of God, who indeed would so. *B.* In truth I beleeve it. *A.* Therefore let us acknowledge *a* his goodnesse both here, and in * all other things. *B.* That is very * meet. *A.* Yea it is *b* very necessary, if so be, we avoid the *c* crime of an unthankfull mind. *B.* Oh most pleasant speech: Immortall thanks *cc* [be] to God through *cc* Jesus Christ. *A.* * I wish so.

y come to passe.
z Work.
a the goodnes of him.
* In the rest, * equall.
b Very greatly.
c charge, or fault.
cc Be given.
* I will.

The 50. Dialogue.

The first scholar of the victors, the master [and] the a Nomen-clator.

a The caller of the names.

MAster wilt thou give [me] [my] * reward? *P. b* Wherefore? *D.* * *c* Because I have gotten the victory. *P.* VVhere are thy *d* fellowes? *D. e* They are present, Hugh and Audax. *P.* Hoe. Nomen-clator, are these victors this week? *N.* They have the fewest *f* notes of all. *P.* Therefore they are victors, what other thing doe I *g* aske of thee? VVhat *h* reward doe ye require then? *D. i* VVhat shall please *i* you. *P.* By what *k* right * then do I owe it? *D. l* of promise. *P.* Ye say that which is *m* equall; for whatsoever is *n* promised rightly, ought to be performed. *D.* So we have learned of *o* you. *P.* Behold

* Little reward, my *P.* animus.
b For what cause
* For the cause of
c For victories sake.
d matches or equals.
e They are here.
f notes of their slips, or missings.
g Seek.
h Thee.
i law, or yet by what right.
k * at length.
l From or by promise.
m right or indifferent.
n rightly promised.
o Thee.

p a pen for each one of you.
* common, or baſe.
q pens come out of Holland.
r we thank you.
s the giver.

p ſeverall pens for you to write: and leſt you ſhould think them to be * vulgar, they are of the kind of thoſe pens, which are called commonly *q* Holland pens. *D.* Maſter *r* we give you thanks. *P.* But rather give thanks to God, the *s* authour of all good things, which giveth proſperous ſucceſſes to ſtudies: but *t* proceed ye diligently in the ſtudy of *tt* letters. *D.* * We will doe [our] indeavours as much as that beſt father ſhall help. *P.* All our things are vain without his help.

t go ye on.
tt learning.
* We will do our diligence.

The 52. Dialogue.

The a *Monitor. Caperon.*

a *Obſerver.*

CAperone from whence commeſt thou? *C.* From home. *Ob.* What bringeſt thou from thence? *C.* [My] *b* drinking *O.* Who *c* permitted thee to goe forth? *C.* [Our] maſter himſelf. *O.* *d* From whence wilt thou prove *e* this? *C.* Let us goe to him that we may aske [him]. *O.* But ſee what thou doeſt. *C.* I feare nothing *ee* in this matter. *O.* Art thou ſo ſecure? *C.* He that ſaith the truth * ſhould fear nothing. *O.* *f* Indeed this is a true ſentence: but *g* who among many doth not lie? *C.* *b.* I am certain, that I lie not now. *O.* * Thou perſwadeſt me. Goe thy way, I beleeve thee; becauſe

b Bever.
c had permitted.
d how.
e That.

ee herein.
* ought to fear.
f Truely that.
g who is to be found which.
h I am ſure me to lie nothing now.
* Thou perſwadeſt me well near.

because I have never *k* found thee in a lie. *C.* * Thanks be to God? whom I pray that he keep me * entire and *l* pure. *O.* I wish *n* all [men] would pray so* from their heart: now *p* return that thou maiest eate thy drinking.

k Taken or catched
* Thanks is to God.
* sincere, upright, or
found. *l* uncorrupt.
n I would to God.
* From their mind.
p return or betake
separate thy self.

The 53. Dialogue.

a Girarde. Eliel. *a Giraldo.*

WHo are the victors this week? *E.* Where wast thou when the *a* accounts were given? *G.* *b* I had been sent for of my father, but who are the victors? *c* say of all good fellowship. *E.* I and Puteanus *G.* Have you had [your] reward alreadie? *E.* Wee have had it. *G.* *d* What? *E.* Twelve walnuts. *G.* Alasse, what a reward? *E.* Oh fool; therefore dost thou esteem the reward by the price of the thing? *G.* I see no other thing to be esteemed here. *E.* Thou art *e* base, who doest so *f* gape for gain. *g* Dost thou not remember the word of our master? *G.* What word? *E.* The reward is given not for *h* cause of lucre, but of honour. *G.* Now I remember as it were through a little cloud, hereafter I shall be more diligent. *E.* *i.* So thou shalt be wise at length.

a The reasons.
b I was sent for.
c Tell me in good sooth.
d And what I pray thee.
e base minded.
f gape after, or yaun for.
g hast thou not.
h lucre sake.
i So at length.

The 53. Dialogue.

Galatine. Burchard.

a Sent away, or have libertie. *b* Wherefore not, or what elſe have I heard. *c* have been preſent.
cc and then.
d I would rather.
e To ceaſe from play.
f The very truth.
g find it.
h way or counſell.
i conferre of.
k Thy office.
l becauſe thou haſt.
m Well or right.
n rehearſe or ſay the names.
o propoſe.

p aſſay. *q* Thou propound no moe.
r Tell, or count them.
s I paſſe the number.
t I hear.

* Erred.

†The victory to thee
‡ Propoſe.

OH we are *a* diſmiſſed to play, haſt thou not heard? *B. b* VVhy ſhould I not have heard? when I my ſelf *c* was preſent. *G.* Doth it not pleaſe [thee] to talk with me a little, *cc* afterwards we will play together. *B. d* I had rather to play before. *G.* But it is hard *e* to break off play. *B.* Thou ſaieſt the truth *f* plainly, and I doe *g* prove it by experience in my ſelf. *G.* Therefore becauſe my *h* reaſon doth pleaſe thee, give us ſome argument to *i* talk of. *B.* Yea it is *k* thy part to give, *l* as who haſt provoked me. *G.* Thou ſaiſt [that which is] *m* equall: *n* repeat thou the nounes in Latine, which I will *o* propound to thee in Engliſh. *B.* Concerning what matter wilt thou propound [them?] *G.* Concerning houſhold ſtuffe. *B.* I will *p* try to anſwer, ſo that *q* thou do not propound mo then tenne. *G.* I will *r* number [them] upon my fingers, leſt peradventure *s* I exceed the number, therefore hear thou. *B. t* I am here. *G.* A cupbord, a bench, a candleſtick, a cauldron, a pair of bellowes, a pillow, a bolſter, a linnen cloth, a pot of earth, a flagon of wine. *G.* Thou haſt * miſſed once. *B.* VVhere? *G.* Thou ſaidſt a linned cloth, for a ſheet. *B.* I confeſſe it, I owe † thee the victory once. *G.* Now ‡ propound again, that thou maiſt redeem

redeem it, if thou canſt. *B.* VVilt thou anſwer concerning meats? *G.* As it pleaſeth thee. *B.* Freſh meat, pork, veniſon, veniſon of a wild Boare, ſod milk, whey, new cheeſe, pottage, fiſh ſodden, pickell. *G.* *x* *Condimentum.* B. Thou art deceived. *G.* Therefore what is it? *B.* * *Intinctus.* *G.* *y* I will have *condimentum.* *B.* But I will not contend. *G.* VVho contends? let us *z* aske counſell. *B.* But let us play before, *zz* that ſhall be done *a* after. *G.* Go to, let it * be, *b* let us not loſe our occaſion of playing.

x Sauce, or pickell
* *Intinctus* is any thing to dip in.
y I chooſe rather *condimentum.*
z conſult.
zz We will do that after. *a* the latter, or longer after. * be done. *b* leſt we loſe.

The 54. Dialogue.

Moſes. Olivetane.

IT irketh me *a* now of late * to goe unto ſo often our ſcholarlike games. *O.* Therefore *b* what wouldeſt thou doe? *M.* Let us goe into our Orchard. *O.* VVhat ſhall we doe? *M.* VVe will walk, we will talke together, we will *c* call to remembrance the benefits of God in his works. *O.* Truely nothing [is] more pleaſant; but in the mean time *d* leave is to be asked of our maſter. *M.* I have * already obtained leave * for my ſelf, and alſo for one whom I would *e* lead forth. *O* *f* The matter * is well, let us goe, God * being our guide. *M.* I pray that he keep us. *O.* I alſo *b* pray the ſame with thee.

a Good while agoe.
* To uſe or repeat.
b What doſt thou. or what canſt thou do? or wilt.
c Tell or make rehearſall of, or rehearſe.
d We ſhould take leave.
* gotten leave now.
* To me. *e* have with me, or take. *f* all is well. * hath well.
* guiding us.
b pray ſo.

The

The 55. Dialogue.

Sulpitius, Munchius.

HAve ye obtained * leave to play? *M.* We have obtained it. *S.* Untill what time? *M.* Even *b* untill ſupper. *S.* Who have given verſes? *M.* The firſt *c* [ſcholars] and the ſecond. *S.* What did the other *d* forms? *M.* Everie firſt decurion [or *e* ſenior of the form] of the three next forms pronounced one ſentence out of the * *f* holy ſcriptures. *S.* Have you not prayed, as we are wont? *M.* [We have] prayed, and *g* indeed our ſchoolmaſter being preſent, but where waſt thou? *S.* *h* I * was gone home, being ſent for of my mother. *M.* What then doeſt thou think to doe now? *S.* To play an houre and a half, and *i* then * *k* to betake my ſelf again to [my] ſtudy *M.* Wilt thou *l* that I be * thy play-fellow? *S.* Why ſhould I not be willing? *M.* In what play ſhall we exerciſe * our ſelvs? *S.* *m* * No [play] is more pleaſant to me then the hand-ball. *M.* Nor indeed to me. *S.* Let us go then to ſee whether the reſt have choſen [their] *mm* parts: for if we ſhould play alone, there would be *n* leſſe pleaſure. *M.* In truth let us go to ſee.

* Faculty, or liberty of playing.
b unto ſupper.
c orders.

d claſſes, or ſeats.
e governour, or head of the form.
* ſacred letters.
f Divine.

g Indeed with our maſter.
h I went home.
* had.
i Afterwards.
* To receive my ſelf again. *k* to go again.
l That I play with thee. * a playfellow to thee. *l* Why ſhould I not. * us.
m none. * I like no play better.

mm Fellowes.
n leſſe of pleaſure.

The

The 56. Dialogue.

Micone. Rauere.

WIlt thou come with me ? *R.* Whither *a* makeſt thou haſt ? *M.* To the *b* lake. *R.* * VVhereto ? *M.* To waſh [my] feet. *R.* Goe indeed: now * I have no need to waſh. *M.* But in the mean time we will talk a little. *R.* Indeed I will not talk now. *M.* But *d* talking is profitable, onely *e* of honeſt matters. *R.* But the exerciſe of [my] body is more profitable to me * for [my health]. *M.* what if I ſhall tarry with thee ? *R.* Thou ſhalt do wiſely, and we will play together, *f* with the hand-ball. *M.* * God ſpeed us well: I tarrie. *R.* I will goe together with thee to waſh another time (to wit) *g* when there ſhall be a longer ſpace of time. *M.* Therefore let us * *h* prepare our ſelves to play. *R.* *i* There is no delay in me.

a Hafteſt thou! *b* pool, pond, or meer. * Why thither. * there is no need to me of waſhing. *d* It is profitable to talk. *e* concerning. * unto. *f* at the hand-ball. * God turn it well. *g* When we ſhall have more leaſure. * gird. *h* make our ſelves ready, or fit our ſelves. *i* There ſhall be no ſtay in me.

The 57. Dialogue.

Vincent. Bonus.

WHy haſt thou not played with us to day? *E.* * I had not any leaſure to play. *V.* VVhat buſineſs hadſt thou ? *B.* I had not finiſhed

* There was not any ſpace of playing to me.

finished *b* my taske. *V.* VVhat taske? *B.* *bb* Half an example remained to be written through of me. *V.* Hast thou *c* finished it? *B.* I have finished it. *V.* I praise thy diligence, thou shalt play *d* quietly at other times. *B.* VVhen God * shall be pleased. *V.* Thou sayest *e* well; for nothing can be done *f* without his will.

b That which was enjoyned me.
bb I had half a copie to write.
c done or perfected it? *d* idly. * shall or will or shall see good. *e* rightly.
f without the will of him.

The 58. Dialogue.

The first boy. The Master, the second boy, and the third.

GOd save you master. *Præ.* * Christ save you also. *Pu.* Amen. *Præ.* Have ye repeated now? *Pri.* Yea master. *Præ.* VVho hath taught you? *Pri.* The Subdoctor. *Præ.* VVhat will you now? *S.* * That you would give us leave to play a little. *Præ.* It is not time *c* of playing. *Ter.* VVe do not *d* require * for all, but onely for us little ones. *Præ.* But it raineth, as you see. *S.* VVe wil play in the gallerie. *Præ.* * At what play? *S.* For pinnes, or walnuts. *Præ.* VVhat will you give me? *Pri.* VVe will repeat *nounes. *Præ.* How many *ff* will you say every one? *S.* Two. *Præ.* Say ye then. *Pri.* Paper, ink, I have said. *S.* A book a little book, I have said. *T.* A cherry, nuts, we have said. *Præ.* How *g* fine *h* little men are ye! play untill supper. *Pu.* O master, we give you thanks.

* Let health, or prosperitie, be to you from Christ.

* That it may be lawfull to us by your leave.
c To play. *d* ask for all. * to all.

* With.

* Names.
ff Will every one say.

g good, pleasant, faire. *h* feat, or pretie boyes, or dwarfes.

The

The 59. Dialogue.

A. B.

WHere is thy father now? *B.* I thinke that he is at *a* Lions. *A.* What doth he there? *B.* * *b* He traffiques. *A. bb* From what time? *B.* From the very beginning of the *c* marr. *A.* I *d* marvel greatly, how he dare tarry there ſo many dayes, ſith the *e* peſtilence is *f* ſo great through the whole citie. *B.* It is not to be ſo wondred at. *A.* Doth it ſo ſeem to thee? *B.* So truly: for he hath bin in greater danger at other times but the Lord God hath *b* kept him alwaies. *A.* I verely beleeve it, and he will keep him * ſtill: but when will he return? *B.* I know not: we expect him * *l* every houre. *A.* God bring him back. *B.* I pray ſo.

* Him to be. *a Lugduni.* * exerciſe merchandiſe. *b* he buyeth and ſelleth there. *bb* Since whence *c* fair. *d* wonder exceedingly. *e* plague or ſickneſs. *f* ſo ſore. *b* ever preſerved him. * as yet. * *l* in houres, or continually.

The 60. Dialogue.

Elizens. Delphine.

* FOr what cauſe art thou ſo * joyfull? *D.* My father * is come even now. *E.* What concerneth it me? *D.* Yea very much, becauſe *d* he hath obtained to us * leave to play. *E.* Saieſt thou ſo? *D.* See the boyes playing

* Concerning what matter. * lifted up with joy * hath come. *e* What maketh it matter to me, or what have I to do with that? *d* he hath gotten us. * leave of playing.

playing now in the court yard. *E.* Verily let others play, *f I* had rather ſtudy then play. *D.* *ff And I no leſſe, but in time: for as it is in the proverb, All things have [their] time. *h* VVhereupon alſo our *Cato* doth admoniſh us rightly.

* leave of playing. e In the yard. *f* I would rather. * Nor I leſſe *ff* I alſo no leſſe. *h* From whence. *i* Well.

* Interpoſe.

* *Put between joyes*
ſometimes to thy cares;
That thou maieſt k indure
any labour in thy mind.

k beare out.

E. Thoſe things which thou ſaiſt, are true, I confeſſe. But in the mean time, let me alone that I may ſtudie in good earneſt. *D.* * Thou maieſt ſtudy * for me, *m* I doe not hinder: but I will uſe this occaſion. *E.* Uſe it *n* indeed.

* It is lawfull that thou ſtudy. * by me *m* I hinder thee nothing. *n* in truth.

The 61. Dialogue.

The callers of the names. A certaine boy of the company. Alſo another.

HOe boyes, hoe, hoe. *Q.* * VVhy doeſt thou *a* cry out ſo oft? *N.* You muſt * leave off from play. *Q.* Oh, *b* fooliſh [boy] *foure of the clock is not yet * fully paſt? *N,* Yea [it is] almoſt half an houre

* What. *a* cry out ſo? * deſiſt. *b* Vain or fond. *the fourth houre, exact.

houre afrer * foure. *A.* Why haſt thou not given *ee* a ſign? *N. d* Becauſe the rope of the little bell is broken. *A.* Cry again, but lift up thy voice. *N.* Hoe boyes, * return ye all [into the ſchool] make haſt, I ſay, our maſter *e* is neere. *Q. f* Give over to cry: All run.

* The fourth houre.
ee a token, *d* the bel-rope is broken.
* receive or break your ſelves. *i* preſſeth on, or commeth near. *f* Ceaſe.

The 62. Dialogue.

Orantius. Quintus.

* WHy art thou ſo *a* jocund? *Q.* Becauſe my father is come. *O.* Sayeſt thou ſo? From whence came he? *Q.* From Paris. *O.* VVhen came he? *Q.* Even now. *O.* Haſt thou ſaluted him * already? *Q.* I have ſaluted him when he * *aa* alight from his horſe. *O.* VVhat didſt thou *b* more unto him. *Q.* I * pulled off his ſpurres and bootes. *O.* I marvell * that thou tarriedſt not at home for his comming. *Q.* Neither would he had permitted, neither *e* would I, eſpecially now when our leſſon is to bee heard. *O.* * Thou provideſt well *f* for thy ſelfe, which haſt a * regard of the time: but what [doth] thy father? *g* is he well? *Q.* [He is] *b* well, by the goodneſſe of God. *O.* Inſooth I do rejoyce very much for * thine owne, and for * his cauſe, that he hath returned ſafe out of a *i* ſtrange countrey. *Q.* Thou doſt as it be-

* What a merry
* Now.
* deſcended.
aa lighted.
b Further.
* drew off.
* Thee not to have taried.
e I would.
* Thou conſulteſt well to thee.
f For thy ſelf.
* Reaſon.
g Is he in health?
b rightly, or he is in good health.
* Benefit.
* Thy cauſe.
* The cauſe of him.
i Farre countrey.

becommeth a friend: but we will talke together to morrow in moe words. See [our] maſter who now entreth into the *k* auditory. *D.* Let us go to hear our leſſon.

k Schools.

The 63. Dialogue.

Mark. Aharon.

IT pittieth me of thee. *A.* VVhy ſo? *M.* That thou doſt *a* abuſe thy pen ſo miſerably. *A.* How do I abuſe it? *M.* Becauſe thou *b* handleſt it * very ill in *bb* ſcraping. *A.* It is not my fault, * be not deceived. *M.* *d* VVhoſe fault is it then? *A.* Of my penknife, whoſe edge is *e* dull. *M.* The penknife is not in the fault but thou thy ſelf. *A.* VVhy ſaieſt thou *f* this? *M.* Becauſe thou oughteſt either *g* to ſharpen thy penknife, or to aske to borrow another ſome where elſe: at leaſt for the preſent buſineſſe. *A.* I dare not aske. *M.* VVhat feareſt thou? *A.* Leſt * I ſhould be denied *M.* * Take my penknife. *A.* *i* I give [thee] thankes. *M.* Uſe it * as much as thou wilt, but * well. *A.* I will not abuſe it *l* witting. *M.* Neither *m* be thou hereafter ſo ſhamefaſt in asking. *A.* *n* My nature is ſo, I am wont to give more willingly, then to aske. *M.* I would to God there were many like thee but notwithſtanding, he that giveth a benefit willingly, may alſo aske freely: but I

a mar, or ſpoil.
b uſeſt.
* The worſt of all.
bb amending.
* do not erre any thing.
d Of whom is the fault. *e* blunt.
f That.
g To whet.

* It ſhould be denied to me.
* Behold my penknife to thee.
i I thank thee.
* how much thou.
* rightly.
l Knowing.
m be thou not ſhamefaced, over baſhfull, or modeſt.
n I am of ſuch a nature.

o detain thee *p* overmuch : *q* perfect that which thou hadst begun.

o Hold thee back.
p Over long.
q Finish.

The 64. Dialogue.

A. B.

a WHy doth not Peter come into the school ? *B.* He is *b* * busied. *A.* In what business ? *B.* In *c* piling up wood. *A.* How knowest thou ? *B.* * It is told me. *A.* *e* By whom ? *B.* * By his father. *A.* Where sawest thou him ? *B.* He met me when I came. *A.* * See that thou lie not, for I will aske of him, if peradventure he meet me * in the streets. *B.* Thou shalt find it so, as I say.

a Why Peter doth not come. *b* he is busie, * occupied.
c Heaping, or laying up wood in order.
* It was. *e* Of whom.
* Of.
* By the

The 65. Dialogue.

Sulpitius. Roger.

WHy wast thou *a* away to day in the morning ? *R.* I was busie. *S.* In what * businesse ? *R.* In writing letters to my mother. *S.* What need *b* was there to write to her ? *R.* Because she had written to me. *S.* * Therefore thou hast written backe. *R.* Thou speakest *c* properly. *S.* From whence * sent she letters unto thee ?

a Absent.
* Occupied.
b Hadst thou.
* Thou then hast.
c Fitly.
* had she sent.

R. From the countrey, to wit from our *d* farm houſe. *S.* When went ſhe into the countrie? *R.* But a few daies ago. *S.* What doth ſhe *f* in the countrey? *R.* *g* She careth for our countrey *h* buſineſs. *S.* What eſpecially? *R.* She prepareth thoſe things which are needfull *i* unto the next* vintage. *S.* She doth wiſely. *R.* * From whence couldeſt thou prove this? *S.* For a diligent preparation is to be * uſed in all things. *R.* Who hath taught thee *k* this? *S.* A certain ſchool-maſter *l* dictated it to me out of * Tully. *R.* *m* By what occaſion? *S.* When he admoniſhed [me] that I would prepare my ſelf diligently to *n* repeat the weekes worke * the day following. *R.* Truely he did *o* admoniſh * well. *S.* But let us return to the purpoſe: have ye not a bayliffe which *looketh to your buſineſs at the country? *R.* Yea, we have alſo *p* a houskeeper, and men ſervants, and *q* girles. *S.* What need is there then *r* of * your mothers labour? *R.* Becauſe ſhe knoweth better to * look to all things, then theſe *t* unskilfull countrey folkes. *S.* Nothing more? *R.* Suffer me *u* to end my purpoſe. *S.* I did think * that thou hadſt finiſhed, goe on. *R.* Yea (as I have heard of my father) the chief care of a maſter is required in * ordering his *x* houſhould buſineſs. *S.* Therefore thy father ought rather to *a* be at the *b* farm houſe now. *R.* He cannot. *S.* What *c* hindreth him? *R.* Becauſe he is wholly *d* occupied in his * trade. *S.* He *f* reapeth * more commoditie *g* of that as

d Town, or village.
* In the former daies, or this other day, or of late.
f at the countrey.
g ſhe looketh to.
h matters.
i againſt.
* grape-gathering.
* How.
* added.
k That *l* gave or read it to me * *Cicero.*
m On what.
n Rehearſe.
* The day after.
o Warn or adviſe.
* Rightly.
* may care for.
p A ſhe bayliffe, a dayry maid.
q maides or women ſervants.
* Therefore what need the diligence of your mother.
* Thy. * provide, or take order for, or foreſee. *t* rude countrey dwellers.
u To tell out my tale.
* Thee to have done.
* adminiſtring, or governing, diſpoſing aright, and guiding.
x peculiar goods, or ſubſtance. *a* To be himſelf. *b* Village.
c Prohibiteth. *d* buſied.
* Art and ſcience.
* Greater fruit. *g* by that, as my opinion is.

I think. *R.* Who doth doubt? *S.* Therefore *h** it commeth to passe, thereupon, that he leaveth all the care of his houshold businesse to his wife. *R.* * It is even so. S. But when is thy mother *k* to return? *R.* Scarsly before the *kk* vintage *l* finished. *S. m* What thou, wilt thou not go *n* to get the vintage? *R.* I shall be sent for * shortly * by my mother, as I hope. But I pray thee, what doe we think upon? Now all doe run into the *p* auditorie. *S. q* The matter * is well: let us run also, lest we be the last.

h Thence it cometh. * It is done. * It is so altogether *k* When will she return? *kk* grape-gathering. *l* Perfect, ended. *m* What dost thou *n* To the vintage, or grape-gathering. * in a short space. * of. *p* School. *q* It is well. * Hath well.

The 66. Dialogue.

Raparius. Amedæus.

HAst thou heard the clock? *A. a* It sounded *b* of late. *R.* * Hast thou told what a clock it is? *A.* I have told. *R.* What *d* a clock is it? *A.* Almost half *e* an houre after one. *R.* Therefore *ee* the time of Lecture is at hand: * see that thou be *f* prepared. *A.* * See, *g* I am readie *h* when I shall have eat my * beaver. *R.* Why wast thou not present with us *i* at noon? *A. k* I had gone forth with the *l* good leave of [our] master. *R.* But in the mean time *m* I am an impediment to thee. *A.* Thou *n* dost nothing hinder [me]: truely I have not lost *o* a morsel by thy *p* interruption of me. *R.* It is well: *q* proceed, but make haste.

a It hath sounded. *b* long agoe. * hast thou numbred the houre. *a* I have numbred. *d* houre is it. *e* The first & a half. *ee* Lecture time. * make. *f* ready. * Behold. *g* me ready prepared, or that I am ready *h* when I have eat, or as soon as. * drinking. *i* The noon time. *k* I went forth *l* good will. *m* I hinder thee. *n* hinderest me noe. *o* bit, gobbe, or mouthfull. *p* by thy disturbance, by speaking to me. *q* Go on.

The 67. Dialogue.

L. S.

HAst thou done thine *a* office? *S.* In what thing? *L.* In repeating thy leſſon. *S.* I have repeated nothing as yet. *L.* VVhat cauſe *b* was there? *S.* I did expect whileſt my *c* mate did returne. *L.* VVhither *d* went he? *S.* Home. *L.* * Whereto? *S.* To *e* aske [his] drinking. *L.* VVhat *ee* if he ſhall return *f* later? *S.* I know not: it may *g* be. *L.* In the meane time wilt thou repeat with me? *S.* Verily I do not refuſe. *L.* * Let us *h* go then apart, leſt any one be troubleſome to us. *S.* Indeed thou admoniſheſt well: no man can ſtudy in ſo great a *i* noiſe and cry of walkers. *L.* *k* Behold there a place/moſt remote, where none are walking. *S.* Let us go thither.

a duty.

b hath been.
c match, or fellow, or adverſary. *d* hath he gone. * whither.
e fetch.
ee if it ſhall be late before he come.
f more late.
g be done, or come to paſſe.
* therefore let.
h go aſide.
i ſtir, tumult, or clamour. *k* See.
l removed fartheſt off.

The 68. Dialogue.

D. E.

VVHither doeſt thou *a* make haſte? *E.* I goe to ſupper: *b* what thou? *D.* I have ſupped * already. *E.* At what a clock? *D.* At * five as we are wont, * commonly. *E.* VVhat

a haſt.
b what doeſt thou?
* now. * fift houre.
* almoſt or moſt uſually.

VVhat wilt thou do now? *D.* I will repeat * some of those things, which we have to repeat * to morrow. *E.* I have learned of my School-master *d* that we are not to study so soon after meat. *D.* I have learned this also, but *I* will not *e* learn without booke now. *E.* Therefore what wilt thou do? *D.* I will reade and reade over [my] lesson *f* by parts, *g* sometimes as it were for my minds sake. *E.* VVhat then? *D.* So *h* it will come to passe by little and little, that *i* I shal learn without booke a good part of [my] lesson, without care, *k* without wearinesse, without * trouble. *E.* I do not * well understand these things, and certainly thou seemest to me to be wise above thine age. *D.* It is not *l* so difficult a thing, and I could teach thee, *m* but that thou makest haste to supper. *E.* Thou * admonishest me in time concerning my supper: *n* I therefore betake my self home, for the cause *o* thereof. Farewell. *D.* God *oo* guide thee and bring thee back.

* somewhat.
* To morrow day.
d That it is not good to study, or that we must not study.
e con, or learn by heart.
f peecemeale, or peece by peece.
g sundry times, or divers times, *h* it shall be done, *i* may learn.
k i: ksomenesse.
* grief.
* understand these sufficiently.
l a thing so difficult.
m but that thou didst make haste.
* putst me in mind.
n I will go hence.
o of it.
oo lead thee.

A little Preface which was [a] *prefixed to the seven next Dialogues.*

a set before.

LEst children *a* should learn to do evilly by doing nothing, especially * *b* corrupting

a may learn. * corrupting themselves by course. *b* one corrupting another or each corrupting others.

ing * one another by idle talk, and by *d* naughtie and *e* fooliſh ſpeeches together, they are to be *f* incited by all means, that *Al.* whileſt they *g* expect the *h* entrance of [their] maſter into the ſchool, they accuſtome themſelves, in the mean time *i* two and two, or three and three, to repeat together, that which ſhall be *k* preſcribed *l* by him. This pleaſant exerciſe ſhall profit them very much, and ſhall be able to *m* * turn them *n* in the mean time from idleneſſe, *o* laſciviouſneſſe, and many other evill things with which God is offended. But becauſe *p* ſuch like repetitions are not wont to be handled without *pp* talking of the children together; and the *q* children themſelves unleſſe they *r* ſhall be *s* inſtructed, do ſpeak no * other way but *t* barbarouſly: therefore that they may learn by little and little, to ſpeak latine *v* among themſelves, we have propounded here ſome *x* ſhort forms concerning this matter of ſpeaking together. *y* But it ſhall *yy* conſiſt in the diligence of the maſter, that he *z* expound theſe ſame *a* dialogues ſomtimes to his ſcholars, and that he teach how they ought to exerciſe themſelves both at home, and in the ſchool, in theſe things and others of that kinde (*b* which he himſelf may deliver) and that he exhort them in like manner * thereunto. So *c* it ſhall come to paſſe, in the progreſſe of time, that he ſhall have them both more * ready alwayes and more cheerfull to repeate thoſe things * quickely which hee

f ſhall

* By courſe. *d* ſhrewd lewd, evil, wicked. *e* Fond talking together. *f* ſtirred up. *Al.* in the ſchool whilſt. *g* wait or tarie for. *h* coming in or ingreſſe. *i* two together, or three together. *k* appointed. *l* by their maſter. *m* Avert or keep them, * turn them away. *n* in the mean while. *o* malapert toying, or nbaldry, or wantonneſs. *p* repetitions of that ſort. *pp* childelike or childiſh talking together. *q* Boyes. *r* They have been *s* Inſtituted, or taught * other things then *s* without any eloquence, corruptly, or rudely. *v* between. *x* brief forms. *y* nevertheleſs; or notwithſtanding. *yy* relie upon, or be. *z* make plain, or interpret. *a* Communications, conferences. *b* which he may be able to ſet down. * To that thing. *c* It ſhall be done. * Prompt. * timely in good time, maturely ripely, readily.

f shall *ff* prescribe: hereupon also he shall *g* attain, that he may execute his *b* function of teaching, with lesse labour and grief.

f Hath. *ff* appoint. *g* He shall obtain, or it will follow. *b* Office.

The 69. Dialogue.

A. B.

WIlt thou [that] we repeat together? *B.* What? *A.* That which is prescribed unto us. *B. a* I will verely: but what kind of repeating shall we use? *A.* Let us hear * our selves by course. *B.* So our master doth *b* admonish us oftentimes. *A.* He admonished *c* well, but we obey *d* ill. *B.* Whether shall begin? *A.* I, if it please thee so. *B. e* Yes verily it pleaseth me, therefore begin. *A.* The nouns of the second declension are declined in latine *f* by these examples; *Magister, Puer, Dominus, Lanius, Antonius, Regnum. B.* * Which (nounes) are to be declined to day? *A.* Indeed *Lanius* is yesterdaies [noun.] and *Antonius* to daies [noun]. *B.* Why doe we repeat that *g* every day, which we *gg* rendred the day before. *A.* Because our master commandeth so. *B.* I know * well enough: but why doth he command? *A.* * To confirm [our] memorie. *B.* Go to, decline *Lanius. A. i S. N. Hic Lanius. G. hujus Lanii*, &c. *k* unto the end. *B.* Turn it into English. *A. Lanius, Lanii*, masculine

a I will indeed. * us. *b* Warn. *c* rightly. *d* badly, evilly. *e* It pleaseth me chiefly, or passing well. *f* With or after. * What. *g* Dayly. *gg* Said. * Enough. * To our memory to be confirmed. *i* Singulariter Nominativo. *k* Even so unto the end.

culine gender, a butcher. *B.* Decline *Antonius*. *A.* Singulariter nominativo, *Hic Antonius*. *G. huius Antonii*. *D. huic Antonio*, &c. unto the end. *B.* Turn it into Engliſh. *A. Antonius*, *Antonii* of the maſculine gender, is the name of a man, in Engliſh *Anthony*. *B.* Wherefore ſaieſt thou the name of a man? thou art not a man as yet. *A.* I confeſſe it, but there are other *Anthonies* which are men. *B.* God grant thou maiſt * become a man * at length. *A.* I ſhall become [a man] * God helping. *B.* Attend now that thou maieſt heare me *l* again. *A. m* I am here: ſpeak boldly. *B.* The nounes of the ſecond declenſion. *A. n* Leave off, our maſter is preſent. *B.* I hear him coughing, let us ceaſe, leſt he think * that we prattle.

* Eſcape, or prove ſometime.
* By the help of God.
l by courſe.
m I heare thee.
n Give over, ceaſe, or end.
* Us to prattle.

The 70. Dialogue.

C. D.

OUr Maſter will be *a* preſent by and by, let us repeat. *D.* * What need have I * to repeat, I have repeated alone enough, *c* I hold all in memorie. *C.* What then? by how much thou ſhalt repeat *d* oftner, thou wilt hold it ſo much better. *D.* Thou admoniſheſt well, *e* * I thank thee. *C.* Begin, the time goeth away. *D.* * Of the fourth declenſion. *C.* Daniel thou * miſſeſt, (*we*) muſt begin of yeſterdayes example. *D.* I have

a Here.
* what need is there to me, * of repeating.
c I remember all.
d More often.
* *e* I have thanks to thee.
* [Nounes] of the fourth.
* Erreſt.

g missed I confesse. *C.* Therefore now say rightly. *D.* Singulariter nominativo, *hoc Sedile, G. huius Sedilis,* &c. *b* unto the end. The nounes of the fourth declension are declined *i* by this ensample: Nominative singular, *hic Sensus. G. huius Sensus. D. Sensui. C. k* These things hitherto: I hear [our] master.

g Said false.
b Even unto.
i After.
k Let these things suffice hitherto.

The 71. Dialogue.

E. F. G.

FRancis what doest thou? the *a* * coming of [our] master is at hand. *F. b.* Indeed is he at hand? It is not yet half an houre after *c* two. *E.* Notwithstanding we ought not to abuse the time so, in the *d* meane while, let us repeat. *F.* It *e* shall not stay through me, for I am *f* readie. *E.* Therefore begin. *G.* I pray you expect ye a little *g* I am of your *h* company. *E.* Make hast. *F. i* Let us say every one his case in order, as our master doth teach us sometimes. *E.* *l* There is enough said, attend ye. *G.* What other things do we? *E.* The nounes of the third declension are declined in latine by these examples. A father, a light, a rock, a harvest, a part, a *m* seat, a *n* tribute, a *o* vaulted roof in a chamber. *F.* Nominative singular, *hæc rupes. G. G. huius rupis. E. D. huic rupi. F. Ac. hanc rupem. G. V. O rupes. E.*

a Our master is at hand. * our masters coming *b* truly, or may this be true.
c The second houre.
d In the mean time, * stand by me.
e I will not hinder it. *f* prepared.
g For me.
h Of your ten, or decury.
i Let every one of us say. * There is enough of words.
l we have said enough.
m A place to sit on, a seat or bench. *n* a subsidie, or rent, role pension, custome, or taxe. *o* embowed, or fretted, or a plain beam in a roofe.

Ab. ab hæ rupe. F. Nom. plu. *hæ rupes. G. G. harum rupum. E.* Gabriell thou haſt * miſſed, correct [thy] errour. *G. G. harum rupium. E. D. his rupibus. F. Ac. has rupes. G. V. O rupes. E. Ab. ab his rupibus. F.* Turn [it] into Engliſh. *G. Rupes, rupis, fœm. gender,* a rock: put it in a *p* ſpeech. *F.* It is not in our book. *E.* But our maſter hath taught [it] *F.* A high rock. *E.* thou ſpeakeſt after *q* thy country faſhion, *r* aſpirate [the word] high,* luſtily. *F.* A high rock. *G.* Nom. ſing. *hæc meſsis. E. G. huius meſsis. E. D. huic meſsi*, &c. unto the end of this noun: and *t* then they goe on to ſpeak together thus. *E. v.* You have miſſed both. *F.* I have miſſed I confeſs. *G.* * And I alſo, but whether ſhall be *x* conquered? *E.* Our maſter ſhall judge. *F.* Thou ſayeſt that which is *y* equall. *E.* ? Will ye that we ſay again, to *a* confirm [our] memorie? *F.* What elſe? *G.* What if our maſter * come in the mean time? *E.* What then? *F.* He will praiſe us * *b* highly. *G.* But the order is to be changed. *E. c* It is no * doubt: begin Francis. *F.* The nounes of the third declenſion, &c.

* Erred.

p In an oration, or ſentence.

q The manner of the countrey.
r breath it out.
* valiantly.

s Afterwards.
u both of you have erred.
* And I
x Overcomed, ſet.

y Right.
? Whether will ye.
a To help, or ſtrengthen.
* come between.
* with a full mouth.
b fully.
c There is.
* doubtfull things.

The

The 72. Dialogue.

H. I.

WIlt thou repeat with me? *I.* Why ſo quickly? *H.* Leſt the monitor *a* finde us pratling or idle. *I.* Go to, let us repeat, but whether ſhall begin? *H.* I, becauſe I am victor. *I.* Therefore ſay. *H. Prudens* a noun adjective, is declined ſo *b* into genders: *hic prudens*, maſ. gender, *hæc prudens*, fœm. gender, *hoc prudens*, neuter gender. The ſame noune is declined ſo into caſes. No. ſingular, *hic, hæc, & hoc prudens. I. G. huius prudentis. H. D. huic prudenti. I.* Accuſative *prudentem & prudens*, * and ſo unto the end.

a Catch us.

b By genders.

* And unto.

The 73. Dialogue.

L. M.

WHy art thou idle *M.* I am not [idle] *a* at all. *L.* What doeſt thou then? *M.* I *b* think of repeating my leſſon. *L.* I alſo do * the ſame, let us repeat together. *M.* * *c* Be it ſo: but * what courſe ſhall we hold? *L.* * Play thou the *c* part of the maſter, I [will play the *c* part of the ſcholar. *M.* The condition

a Altogether.

b deviſe or meditate.

* That. * Let it be done. * Let it be ſo. * What way ſhall we take. * Doe thou.

c Parts.

dition pleaſeth me * very well. *L.* But be not thou *f* more auſtere toward me. *M.* Do not fear, thou *g* knoweſt me ſufficiently. *L.* I know thee. *M.* Decline *Lego* in the infinitive moode. *L.* The preſent tenſe and preterimperfect tenſe of the Infinitive mood, *Legere.* Preterperfect and preterpluperfect tenſe, *Legiſſe.* *M.* *h* Go on. *L.* I pray you maſter *i* ſuffer me to breath a little. *M.* Go to, I ſuffer [thee]: haſt thou breathed enough? *L.* Enough. *M.* *k* Proceed now. *L.* The future tenſe of the Infinitive mood, *Lecturum eſſe.* Gerunds, *Legendi, &c.* unto the end. *M.* I *l* rejoyce * that thou haſt done thy office *n* well. *L.* I alſo do *o* rejoyce * for mine own cauſe: But the *p* thanks is to God. *M.* Thou ſayeſt rightly: God grant from thy heart. *L.* Certainly from *r* my heart. *M.* It is well: let us ceaſe, I perceive *s* the coming of [our] maſter. *L.* *t* Behold him, he is preſent.

* Greatly.
f more ſharp or ſevere to me.
g Thou haſt known.

h Proceed.
* Maſter I pray you &c. *i* let.
k Go forward.

l I am glad.
m Thee to have done.
n Aright.
o Congratulate.
* To me.
p Praiſe.
r my minde.
s our maſters coming.
t See.

The 74. Diaſogue.

N. O. P. Q. R.

HOe boyes we are five here, let us repeat this dayes verb as we are wont before our maſter. *O.* No man * (as I think) will * gainſay it. *P.* Who ſhould gainſay it? * the matter concerneth us all. *Q.* Then Nicholas begin, as *i* who ſitteſt firſt. *N.* The preſent

* *viz.* Every one his Tenſe. *as my opinion is * contradict, or ſay againſt it. * the matter of us all is one. *i* becauſe thou ſitteſt firſt, or higheſt

ſent tenſe of the Optative and the Subjunctive mood. *S. Audiam, audias, audiat, audiamus, audiatis, audiant.* Præterimperfect tenſe, *Audirem, audires, audiret, audiremus, audiretis, audirent*: Preterperfect tenſe, *Audiverim, audiveris, audiverit, audiverimus, &c.* They go forward in this order, unto the end of the verb.

The 75: Dialogue.

S. T. V.

THis day *a* hath been kept [as] holyday of us, and we have played enough now. *T.* enough, I think. *S.* Will ye therefore that we conferre concerning our ſtudies, * for our mind ſake. *T.* Surely thou ſhalt do me an * *b* acceptable turn. *V.* And the moſt acceptable to me. *T.* But what ſhall we handle? *S.* Let us *c* aſſay to decline ſome verb latine and engliſh together. *V.* Begin then becauſe thou haſt provoked us. *S.* I will do it, ſith that it pleaſeth you ſo. *T.* Let us heare. The preſent tenſe of the Indicative mood. *Doceo* I teach, *doces* thou teacheſt, *docet* he teacheth. Pl. *docemus* we teach, *docetis* ye teach, *docent* they teach. *V.* Preterimperfect tenſe. *S. Docebam* I did teach, *docebas* thou didſt teach, *docebat* he did teach. Pl. *docebamus* we did teach, *docebatis* ye did teach, *docebant* they did teach.

a We have been occupied, or we have kept holiday.
* For the cauſe of our mind.
* Acceptable thing.
b A good turn.
c Try, or prove.

V.

V. Preterperfect tenſ, S. *Docui* I have taught, *docuiſti* thou haſt taught, *docuit* he hath taught, Pl. *docuimus* we have taught, *docuiſtis* ye have taught, *docuerunt vel docuere* they have taught. *S.* Otherwiſe in Engliſh; I have taught, thou haſt taught, he hath taught, we have taught, ye have taught, they have taught. *T.* Preterpluperfect tenſe. *S. Docueram* I had taught, *docueras* thou hadſt taught, &c. So they go on, * as it pleaſeth.

* Even as they think good.

The end of the firſt booke.

The

THE SECOND BOOKE,

of [a] Scholasticall Dialogues.

[a] Scholars talk, of conferences : scholarlike talk, or conference.

The 1. Dialogue.

Cornelius. Martial.

WHat doest thou reade? *M.* Letters. *C.* From whence? *M.* From my father. *C.* When receivedst thou them? *M.* Yesterday, at evening. *C.* Who brought [them?] *M.* I know not * *C.* Doest thou not know? who * gave them thee? *M.* A certain girle from the [e] Innekeeper. *C.* From whence are they [d] dated? *M.* From Paris I beleeve. *C.* What day? *M.* * I could not look into them as yet. *C.c.* Verely I interrupted thee. *M.* [f] It skilleth little, I am not so * busied. *C.* Go to [g] reade over thy [h] epistle, I will studie in the mean time. *M.* I also will doe the same thing by and by.

* Delivered.
[e] host, or victualler.
[d] given.
* It was not lawfull to look.
[c] To wit, or because.
[f] It maketh no matter, occupied.
[g] reade through.
[h] Letter.

The

The 2. Dialogue.

Muſicus. Herædus.

a How go your matters at Lions, or Lugdune. *b* have heard. *c* your. *d* nothing of letters. * After two moneths * which, *e* Perhaps. * do ſhew us often ſalutations in his words. * I hear willingly him to be well. * greatly. *f* he was a moſt ſweet ſchoolfellow unto me. *i* as I think. *k* by courſe. * Truly that is no doubt to me. *l* ſchool. *m* the roul or table of the names of the ſcholars, is called, or read.

a IN what ſtate are your Lions matters? *H.* I know not, we *b* hear nothing now of late. *M.* Hath *c* thy brother written nothing? *H.* He hath ſent *d* no letters * this two moneths * that my father hath ſeen. *M.* *e* Peradventure he is ſick. *H.* No truly, for the carriers * doe often bring us commendations from him. *M.* * I am glad to heare that he is well. I love him * dearly, becauſe *f* he was my moſt ſweet ſchoolfellow. *H.* He (*i* as my opinion is) loves thee *k* again *M.* * Verily I have no doubt of that: but the houre calleth us, let us go into the *l* auditori: *H.* Let us make haſt, now the *m* catalogue is recited.

The 3. Dialogue.

The Monitor. Briſcantell.

a Ceaſe your ſpeech. *b* Or to prattle words in your maſters abſence. * hurt. * Handle ye. *c* Speak ye.

OH yee boyes *a* give over *b* to prattle, (your maſter being abſent) words by which that chief father is * offended. * *c* Intreat ye rather concerning your ſtudies

ſtudies and honeſt matters.

Learned *d* to ſpeak fit ſpeeches and fit words.

d Utter.

Learn alſo *e* to roule over often * among your ſelves things to be repeated: for the * teacher cannot be preſent alwaies *ee* with the children.

e To ſay over. * between you ſuch things as you are to repeat. * doctor. *ee* Amongſt the ſcholars * To the

Learn to follow the ſure *f* ſteps of good [men].

f Footſteps.

g I pray [God] ye take heed that * flattering idleneſſe * deceive you [not].

g I pray [God] take ye heed [left] *h* pleaſing. * beguile you not. *i* forwarn you that it doe not delight you. *k* leſt you be beat. * preſſe.

Behold I *i* admoniſh you before: let it not delight you to abuſe the time: *k* leſt ſore ſtripes * light upon [your] back.

Behold again, I the * monitor *m* do tell you before:

* The maſter of your manners. *m* do forewarn you, * give it me for a fault, or impute the fault.

If any one ſhall be beaten, let him not * lay the blame to me.

B. Ceaſe to ſpeak *n* any more, *nn* no man refuſeth to obey.

n Moe things. *nn* None of us.

That beſt father is a *o* monitor to us:

o Admoniſher.

Aud the ſon of that father * whoſe name is Jeſus:

* To whom the name is Jeſus.

And the *q* ſpirit which renewing us, doth nouriſh us within.

q renewing ſpirit of the holy Ghoſt.

Ob. Whom * could I have hoped ſo *rr* ready to anſwer me?

* Had I hoped. *rr* Prepared.

What boy *s* doth ſend *t* Angelick ſounds from [his] mouth?

s Doth ſpeak as an Angel. *t* Angelicall.

Oh thou moſt learned of our forme, * *u* whom may I call thee?

* how may I remember thee? *u* how may I ſpeak of thee?

For *x* a divine verſe doth flow * from thy mouth.

x Thou uttereſt a divine verſe.

I am not ſo happie that I can poure out

verſes * *Ex tempore.*

But I had * premeditated thoſe things which I ſpake even now.

B.xx If thou hadſt premeditated [them] how doeſt thou poure ſo plainly *y Caſtalian* * ſtreams, what new fury is this?

Ob. For thy verſes have moved me with ſo great * affections.

That now * I thinke I could move the wild beaſts.

B. But why doeſt thou * extoll me being * unworthy, with ſo great praiſes?

The chiefeſt glory is to be given to *a* one God alone.

And I would to God *b* eloquence and * leiſure might be * granted to us.

And that he would *c* unlooſe our mouths into his praiſe:

But becauſe the time is preſent, that we pray with voyce and with *d* mind:

And the Doctor doth command it, I ceaſe to ſpeake * any more.

* To thee from thy mouth, of the [preſent] time, of the ſudden without premeditation. * ſtudied before *xx.* If thou hadſt thought on them before *y* verſes flowing from the *Muſes.* * liquors. *y Caſtalius* is a fountain dedicated to the *Muſes* in the hil. *Parnaſſus.* * flames, ſuch a poeticall ſpirit or fury. * I ſeem to my ſelf to be able to move. * lift me up. * undeſerving. *a* To God alone, or onely. *b* Eloquent ſpeech. * Space. * given *c* untie, or open. *d* Heart, or ſpirit.

* Moe things.

The 4. Dialogue.

The Monitor. the Boy.

WHat doſt thou. *P.* I write. *O.* What doſt thou write? *P.* Sentences. *O.* What [ſentences?] *P.* Out of the new Teſtament. *O.* Thou doeſt well; from whence haſt thou had them? *P.* The *a* under maſter * dictated

a Uſher.

* dictated them to us. *O.* When? *P.* Yesterday. *O.* At what a clock? *P.* *a* At noone. *O.* Where? *P.* In the court. *O.* Who were present? *P.* All our household [scholars] besides the first and the second. *O.* Where were they? *P.* In the common hall. *O.* What did they? *P.* They did dispute. *O.* Farewell, and go *b* out to write.

* *Hath dictated.*
a *At the noon time.*
b *Proceed, hold on.*

The 5. Dialogue.

Monitor. Boyes a prating.

* *Talking, or prating.*

OH ye boyes, what doe ye here? You seeme to me to *a* prate and to *b* trifle. *A certain boy.* Thou art *c* far deceived, for we repeat together. *O.* Concerning what matter? *P.* Of the *d* lame verbs, that which is to be repeated at *e* three of the clocke. *O.* Ye doe well. *P.* Wilt thou hear our *f* talke. *O.* Yea goe on, *g I am about a greater worke: I will *h* lay snares for Pies and Jackdawes. *P.* Thou shalt find many in the court at the sun. *O.* *i* There is a prey prepared for my nets.

a *Prattle.*
b *To dee trifles.*
c *long, or much.*
d *anomale, or out of rule.*
e *The third houre.*
f *conference.*
* *I move.*
g *I intend.*
h *stretch out, or set.*
i *There is sport for me.*

The 6. Dialogue.

The Monitor, Boyes prating.

a Ah ha, oh. *aa* loe,

b Surely, or truely.
c Freely.
* No evill.
d Thou do not note unto us.

* That to have been it. *e* That it was that.
f So great an evill.
* Except that.

g From drinking.

h To those things to be repeated.
* Fore appointed.
i appointed before.
k Truly.
* We had ought to reade.
* It shall behove us to.

a AHa! *aa* behold now you are catched, doe ye not confesse it? *A certain boy.* *b* Certainly we confesse it *c* ingenuously, but we did not speak * evill words. I pray thee, my Nicholas that *d* thou wilt not note us? *Ob.* What did you prattle? I heard, I know not what, concerning a breakfast. *P.* That is it, we speak concerning our morning breakfast; because [our] servant had not given it us in time. *Ob.* I doe think * *e* that that was it, neither indeede is it any *f* very great evill,* but for that they are idle words. *P.* But we did speak in Latine. *Ob.* I heard it, but it was not a place of talking: For (as you know) this very little time *g* after drinking, ought to be very precious unto you, sith it is dedicated to study: to wit, that every one prepare himselfe diligently *h* to repeat those things to the masters which they have * *i* prescribed: doe I not *k* say the truth? *P.* Certainly thou saist the truth * we should have read together out of the Testament, what things * we must repeat by and by: but I pray thee pardon me, O most sweet Nicholas, hereafter we will be more wise, and we will doe our duty diligently. *Ob.* If ye shall do so our master will love

love you as his little *m* ſweet, hearts: doe you not ſee how he loveth good children and ſtudious? neither doth he onely love them, but alſo praiſe [them] and * *n* reward [them]. *P.* We know theſe things: we prove them by experience daily. *Ob.* Therefore remember ye and * fulfill *o* your promiſes. *P.* Wilt thou then *p* conceal this fact? *Ob.* I will conceal it, but of that condition * *q* that ye beware of falling back. *P.* We will take heed * by the help of Chriſt.

m Entrals, or bowels.
* Affect them with rewards. *n* beſtow rewards upon them.
* Doe. *o* the things promiſed, or what have promiſed.
p hold thy peace.
* Take heed to fall.
q That ye fall not back.
* Chriſt favouring, or helping.

The 7. Dialogue.

The Monitor: the [a] *Boy.*

[a] Lad.

WHere is thy brother? *P.* *b* He went home even now. *N.* * Whereto? *P.* *d* To fetch meat for us. *N.* * What need have you now of meate? *P.* *f* Againſt [our] drinking. *N.* Have you not in your * cheſt? *P.* * No. *N.* * Why not? *P.* Becauſe my mother is not wont to give us meat, except for the preſent time. *N.* Verily, becauſe ſhe knoweth * that you are gluttons. *P.* How are we gluttons? N. Becauſe peradventure you devour at one *l* * meale that which hath bin given for * three. *P.* Hold thy peace: I will tell [my] brother * that thou calleſt us gluttons. N. Hold thy peace: I will tell [our] Maſter * that thy brother doth no-

b He hath gone.
* Why thither.
d To fetch us.
* What need is to you. *f* For our.
* Arke. * not
* Why ſo not?
i Give us meat.

* You to be.
k Gluttons who have no meaſure.
l * Eating together.
* Three [meals]
* Thee to call us.
* Thy brother to do.

thing elſe * but *u* runne up and down. *P.* But he is not wont to goe forth without * our maſters good leave. *N.* But he deceiveth our maſter. *P.* How doth he deceive him? *N.* For it is not the minde of our maſter that he go forth thrice dayly. *P.* Suffer him to come, thou ſhalt ſee what he can anſwer to our maſter.

* No other thing then. *u* run out.
* The good leave of our maſter.

The 8. Dialogue.

Paſtor. Longinus.

a IS * thy brother come from Lions? *L.* He came now yeſterday before noone. *P.* Brought he thee * no letters? *L.* * None. *P.* Therefore what did he *b* report? *L.* * All things proſperous. *P.* What doth he *e* report eſpecially concerning thy father? *L.* He ſaith * that he is now delivered from [his] ague altogether by * the goodneſſe of God, and that he waxeth well again, by little and little. *P.* In truth I rejoyce, and pray God, that he may recover his *e* former health in a ſhort [time]: but why hath he written nothing unto *f* thee, as he is wont? *L.* My brother * ſaith *g* that he could not write. *P.* *b* Wherefore? *L.* Becauſe he was not * ſtrong enough as yet. *P.* There is no marvell, ſith that he hath beene ſicke ſo long, ſo grievouſly; but hath he ſent nothing

a Hath thy brother come.
* Thy brother is he.
* Nothing of letters to thee.
* Nothing.
b Tell.
* That all were well.
e Tell, ſhew. * him to want, [or be freed from] the ague.
* Benefit.
e Old, ancient, or wonted.
f you.
* Denieth him to be able to write *g* that he was not able to write.
b For what thing.
* confirmed.

thing to thee: *L.* Yea [he hath sent] money. *P.* Oh! no *hh* message is more pleasant. *L.* They say so. *P.* But thou answerest so, as if thou * heard a fable. *L.* But I heare a worse thing. *P. i.* What? *L.* * A stark lie. *P. k* Have I lied? *L.* I doe not say * thou hast lyed, but * [that] thou hast spoken falsly. *P.* I do not understand what thou saist. *L.* I will doe my *m* indeavour that thou maiest understand. *P. n* I pray thee *L.* If no message be more pleasant then of mony brought unto us, what then is the Gospel of Christ? * who is a more pleasant messenger then of the grace of God, which Christ hath brought us by the Gospell? *P.* I confesse nothing to be more pleasant, then the Gospell to them onely who doe beleeve it, and doe imbrace it from their * heart. *L.* In good sooth * I mean so. *P.* But I did speak of * humane and earthly things, but thou hast *p* ascended *q* straightway into heaven. *L.* So good Preachers are wont. *P.* I did not thinke thee to be * *r* so acute a Divine. *L.* I have said nothing, but that which is * common and * usuall amongst all men. *P.* I would to God it were so *s* vulgar and * commonly received, that all would beleeve in Christ. *L.* All will never beleeve. *P.* What * hindreth? *L.* Because many are called, but few are * chosen: as Christ himselfe witnesseth. *P.* But that I hold not thee longer, *t* canst thou cause that I may *u* talk with thy brother * a word or two? *L.* I can scarsely. *P.* * Why so?

hh Messenger welcomer.
* Heareſt.
i What I pray you?
* A meer, or very lie. *k* Doe I lie.
* Thee to have lied.
* Thou haſt ſaid that which is falſe.
m Diligence.
n I beſeech thee
* What is a more pleaſant meſſage?
* Minde.
* I underſtand ſo.
* Things belonging to this world. *p* gone up. *q* by and by.
* A Divine ſo acute.
r ſo ſharp, or learned a Divine or ripe.
* Is worn threadbare. * put in the middeſt. *s* uſuall and common amongſt all.
* Thorowly worn or uſed. * prohibiteth or forbiddeth. * elected
t canſt thou help me. *u* come together. * in few [words.] * What ſo.

y In looking to which * In which to be cared for. * at you. *z* My opinion is * Will ſup. * Under [or about] the houre of ſupper. *aa* Under one and the ſame labour. * Diligence. * See thou ſhalt remember. * At time. * At what houre. * Before the ſixt. *b* moſt fit. or the fitteſt houre.

L. For he hath very many commandements from our father, *y* * in the care whereof, he is wholly occupied. *P.* Will he not ſup * at home, at your houſe? *L.* *z* I thinke he * will. *P.* Therefore I will goe about ſupper time. *L.* Come I pray [thee] and thou ſhalt ſup with us, *aa* under the ſame * labour. *P.* I doe not refuſe. *L.* In the mean time farewell, but * ſee thou remember to be preſent * in time. *P.* * At what a clock? *L.* Before ſix. *P.* It is an houre *b* moſt commodious for me.

The 58. Dialogue.

Vignole. Angeline.

* ſtitch [or ioyn] together. *a* ſow together. *b* Trade. *c* Ioyn together to other. *d* To a parchment, ſet a parchment on them. * There is no money to me. * Good. * Hath.

O Angeline I pray thee * ſtitch together this paper for me. *A.* What doeſt thou aske me? it is not my *b* art. *V.* And yet thou doſt *c* ſow together ofttimes for others. *A.* How many ſheets haſt thou? *V.* Eight, but they are folded together already, onely it remaineth to ſow them *d* into a parchment. *A.* What wilt thou give, if I ſhall ſow [them] for thee? *V.* I have nothing which I can give, for * I have no money. *A.* Seek thee then another workman, for I will not doe it *gratis*, [or for nothing.] *V.* My Angeline art thou ſo * honeſt, [and] wilt thou deny me ſo little a thing? *A.* Doeſt thou know what the Proverb * meaneth? *V.* What Proverb

proverb doeſt thou * mean? *B.* * *b* One hand *bb* rubbeth another. *V.* What meaneth this? *A.* Give ſomething if thou wilt receive ſomething. *V.* If I had any thing, *i* certainly I would give it willingly. *A.* Give me thy drinking. *V.* My drinking; ah wretch that I am! what ſhould I eat? I had rather give [my] cap, if I durſt. *A.* Thy drinking is a ſmall matter. *V.* But I am vehemently hungry. *A.* What cauſe is there? *V.* Becauſe I have * eaten nothing at dinner but a piece of bread, and three or foure walnuts. *A.* Hoe, what *l* was the cauſe? *V.* Becauſe my mother was away from home. *A.* Therefore who gave thee [thy] drinking? *V.* She her ſelf. *A.* But thou ſaidſt * that ſhe was *m* away. *V.* It is true, for ſhe was away * at dinner time, neither returned ſhe but a little before drinking. *A.* Haſt thou eaten nothing at home before thou cameſt into the ſchoole? *V.* Nothing. *A.* VVhy not? *V.* Becauſe I feared, *o* not to be preſent in time. *A.* The ſound of the *p* little bell * might admoniſh thee ſufficiently. *V.* But we hear ſeldom *q* from out houſes. *A.* *r* VVhy ſo? *V.* Becauſe they are *s* diſtant over far from this ſchool. *A.* Are all things true, which thou * telleſt me? *V.* In good ſooth (Angeline) [they are] true. *A.* Goe to, give me thy paper, I will make thee an *t* elegant little booke: in the mean while, eat thou thy drinking. *V.* I will aske of my mother a *u* ſextance [or the fixt part of a penny] which I will give thee. *A.* Take heed

* Say.
* A hand rubbeth a hand. *b* One good turn deſerveth another. *bb* looks for.
* What will this to it ſelf. *i* ſurely.
* Ah me wretch.
* Dined nothing.
l Hath been.
* Her to have been away. *m* abſent, * at time of dinner.
o That I ſhould not be preſent.
p Chappell bell.
* ought to.
q in. *r* what ſo.
s Far off.
* ſhewest unto me.
t A moſt fine.
u ſextans is the fixt part of a penny as quadrans is the fourth in French *vn dubler.*

heed thou aske [not] I will have nothing? but rather I would give to thee, if thou *x* didst need. *V.* I give * thee thanks. *A.* Didst thou not think *y* that I asked of thee thy drinking in earnest? *V.* Truly I did thinke so. *A.* But I * spake in jest. *V.* * Wherefore? *A.* That I might hear thee a little to talk in Latine; for I rejoyce that thou learnest well: for how much hast thou bought this paper? *V.* I gave * three halfpence for the book. *A.* Thou hast not bought it *a* ill, it is good, but thou hast not *b* folded it * wel; hast thou parchment? *V.* See. *A.* * The matter is well; I will dispatch it sooner then thou * couldst * eat [thy] drinking. *V.* My Angeline. * I will give thee very great thanks. *A.* Thou speakest honestly, but * remember [my] son that thou live alwaies in the fear of the Lord, that thou obey thy mother diligently, that thou be *e* frequent in the schoole, diligent in studie, * *f* that thou keep no companie with *g* wicked and *gg* dissolute [boyes]: to conclude, do well * to whomsoever *h* thou shalt be able, as thou seest me *i* to have done to thee; * understandest thou? *V.* * Very well. *A.* * See then that thou remember it oft times. *V.* I will doe it God willing. *A.* Eat now * at thy pleasure.

* Needest, shouldest need.
* Thanks to thee.
y That I did aske.
* did speak.
* Why.

* A penny with a half.
a Amisse *b* folded it together. * rightly.
* Behold to thee, take theg. * the matter hath well.
* It is well.
* Will eat.
* Eat up.
* I will have to thee.
* my son remember.
e Often, ordinarily.
* be not conversant.
f That thou be no companion.
g Lewd. *gg* carelesse.
* To whom.
h Thou canst.
i That I have done.
* Hast thou understood? * The best of all. * make.
* Quietly.

The 10. Dialogue.

Divine. Maye.

WHat *a* hath [thy] mother given thee *b* againſt thy drinking? *M.* See. *D.* It fleſh, but what fleſh? *M. c.* * Beefe. *D.* Whether freſh or ſalt? *M.* It is * *d* powdred. *D.* Whether fat or lean? *M.* Oh *e* fool doeſt thou not ſee *f* [it] to be lean? *D.* Hadſt thou not rather * that it were * veale or * mutton? *M.* * Either is good: but *g* kid, eſpecially roaſted, *gg* taſteth beſt to me, of any kind. *D.* Hoe, thou fine little *m* daintie boy, haſt thou now *n* * ſo learned a mouth? *M.* I ſpeake as I thinke, for *o* we muſt not lye. *D.* * *p* Lies be far away from us: for we are the ſonnes of God, and brethren of Chriſt, who is the truth it ſelfe, as he doth witneſſe ſpeaking *q* of himſelfe. *M.* But to the matter: * I can alſo eate porke very well being *s* ſprinkled with a little ſalt, and boyled well. *D.* Oh thee marvellous *u* grace of God, who giveth to us ſo many *x* kindes of *y* meats, and * ſo good! *M.* How many *z* poore doſt thou thinke * there are in this citie, which do live onely with barly bread, neither yet unto * the full? *D.* I doe not doubt * that there are many, eſpecially in ſo great a *c* dearth of victualls. *M.* Therefore how great thanks * ought we *e* to give to God

a What thy mother hath given thee. *b* Unto. *c* Beefe fleſh. * Beefe ſalted. *d* ſalt beefe. *e* fooliſh boy. *f* That it is lean. * It to be * calves fleſh. * Both. *g* Veniſon of a kid, kids fleſh. *gg* Is moſt favorie to me of every kind of meat: or pleaſeth me beſt of any kind of meat. *m* delicate. * The palate or roof of thy mouth, ſo learned or cunning. *n* ſo cunning a taſt. *o* we may not lie. * Lies let them be far away *p* lying. *q* concerning. * I alſo do eat ſwines [fleſh] willingly. *s* having taken a little ſalt. *u* wonderful. *x* kindneſs. *y* ſorts, victuals, or food. * good [kinds]. *z* poore. * Folkes. To be. * ſaturitie, their bellies full. * many to be. *c* ſcarſitie. * owe we. *e* To doe, or are we to give.

God in so great * plenty of good things? what praises to * utter to him? *D.* Therefore let us * extoll his benefits * *g* highly every where, and in the mean time let us pray, that we may have mercy upon the * want of *i* his poore ones. *M.* I wish that he throughly *k* affect our hearts with his spirit * thereunto. *D.* *l* I pray so.

* Abundance. * say. * publish, report. shew abroad. * Magnifically. *g* solemnly, or greatly. * poverty or poor estate. *i* poore or poore [servants]. *k* stir up, set. * to that thing. *l* So I pray.

The 11. Dialogue.

Arnold. Besson.

* WHy doest thou laugh? *B.* I know not. *A.* Knowest thou not? * [it is] a great signe of foolishnesse. *B.* Callest thou me foole then? *A.* No truely; but I tell thee that it is *a* an argument of foolishnes when as any man laugheth and doth not know * a cause of [his] laughing. *B.* VVhat is foolishnesse? *A.* If thou *b* roule over thy Cato diligently, thou shalt find that which thou seekest. *B.* I have not now my Cato, and I will doe another thing. *A.* VVhat businesse hast thou? *B.* I have * something to learn out of the * Accedence. *A.* Oh thou little foole, and doest thou talke in the mean time? *B.* Tell (me I pray the) [a sentence] concerning foolishnesse in Cato. *A.* It is the chiefest wisdome, to * make a shew of foolishnesse, * in fit place; * hast

* What * I say to thee it to be.

a A signe or token.

* Why he laugheth.

b Reade over.

* To learn something. * Rudiments of Grammar.

* Fain, counterfeit, or dissemble.

* In place.

*haſt thou not learned theſe things? *B.* Yea, but I did not remember. *A.* VVhen thou ſhalt be at home *e* looke into thy booke. *B.* Oh how great thankes doe I give to thee! I will propound this queſtion *f* to ſome body, which *g* will not be able to anſwer me, and ſo he will be *h* overcome. *A.* *Hold thy peace (boy,) hold thy peace, and ſtudy, leſt thou be beaten. *B.* I doe not care much, *I can almoſt ſay my leſſon. *A.* Unleſſe thou hold thy peace, I will tell the *i* monitor, who will note thee ſtraightway. *B.* Tarrie, tarrie, I will ſay *no more. *A.* But remember that which I ſaid unto thee. *B.* VVhat is it? *A.* That thou doe not laugh at any time without cauſe. *B.* But *n* *it is not evill to laugh. *A* I doe not ſay that. *B.* VVhat † then? *A.* It is a fooliſh thing to laugh without a cauſe. *B.* I underſtand it now. *A. o* Remember it often.

* whether, or no? &c.

e Look upon.

f To ſome one.

g Cannot.

h Conquered, or ſet.

* Oh, boy hold.

* I hold my leſſon almoſt.

i Obſerver.

* nothing more.

n It is no ill to laugh.

* To laugh is not an evill thing.

† Therefore.

o Call it oft to mind.

The 12. Dialogue.

Cleophilus, Melchizedech.

a WHat newes haſt thou? *M.* I have received letters from my brother, which dwelleth at Lions. *C.* VVhen receivedſt thou them? *M.* Yeſterday † *b* a little before night. *C.* VVho brought them? *M.*

a whether haſt thou any newes?

† Under night.

b At night.

The

The fiſher. *C.* And *c* what underſtoodeſt thou * of thoſe letters? *M. e* All things to be well there, * as much as concerneth the Goſpell. *C.* Doeſt thou * report the truth? *M.* * Tarry, and I will * ſhew thee the letters themſelves * after dinner. *C.* Truely there is cauſe that we ſhould * rejoyce with our brethren. *M.* * Yea verily, and that we give the greateſt thanks to our God. *C.* Truely we ought to do that *i* at all times, but now eſpecially when we heare thoſe things which doe appertain chiefly *k* * to his glory. *M.* God grant we may have alwayes this thing in memorie. *C.* Wilt thou then *l* communicate thy letters with me? *M.* As I have promiſed. *C.* Therefore, after dinner. *M.* Yea doſt thou doubt. *C.* In the mean while fare well. *M.* Cleophilus farewell, and *m* God ſave thee.

c For what.
* By.
e That all things are well. * which doth appertain to the Goſpel. * publiſh, or ſhew true things.
* Wait, expect.
* From dinner.
* congratulate, or reioyce for.
* Verily.
i At every time.
k * The glory of him
l Impart, or acquaint me with.
m God keep, or preſerve thee.

The 13. Dialogue.

Iſrael. Matthew.

* IS thy brother at home? *M.* Why doeſt thou aske this? *I.* My father would talk with him. *M.* He is not in this citie. *I.* Where then? *M.* He is gone *b* farre from home. I. When? *M.* Now three dayes agoe. *I.* Whither * is he gone? *M.* To Paris. *I.* Which way is he to make his journey? *M.* By

* Whether is.
b From home. * hath he gone, or went he.
c Take his journey, travell.

M. By Lions. *I.* * Went he on foot, or on horsback? *M.* *d He rid. *I.* * When is he to return? *M.* I know not. *I.* But what * time * hath his father *i* appointed him? *N.* He * commanded that he ſhould be here at the twentieth day of this moneth. *I.* God *k* guide him, and bring him * backe. *M.* I pray ſo.

* Whether went he a footman, or horſeman. * He went on [his] horſe. *d* in horſe. * When will he come home again. * term. * his father hath appointed. *i* Set him. * hath commanded. *k* Leade him forth. * Safe back.

The 14. Dialogue.

Al. *Ducus. Ballinus,*

Al. *Ducus,*

* *a* WHen wilt thou go home? *B.* To morrow, * by the help of God. *D.* Who commanded? *B.* [My] father. *D.* But when *aa* commanded he? *B.* *b* He writ to me *c* the laſt week. *D.* What day *d* receiveds thou letters? *B.* Upon friday. *D.* What did [thy] letters contain beſides? *B.* *e* That all were very well, the beginning of the *f* vintage *g* to be the next dayes. *D.* Oh *h* fortunate boy, who *i* haſteſt to *k* the vintage. *B.* Wilt thou that I ſpeak to my father that he may ſend for thee? *D.* What *l* * a pleaſure ſhouldſt thou doe me? but *I* am afraid that he will not. *B.* Yea, he will rejoyce both for our *o* friendſhip, and alſo becauſe we ſhall both exerciſe our ſelves in talking together in Latine, and we ſhall conferre together *p* ſome times concerning our ſtudies. *D.* *q* Oh how doe I leape for ioy I my

* When art thou to. *a* When goeſt thou home. * God helping, or aſſiſting. *aa* bad he. *b* he hath written this other week. *c* haſt thou received letters. *d* All to be. *e* To be in health, rightly. *f* grape-gathering. *g* About to be, very preſently *h* happie. *i* makeſt haſt. *k* To gather in the grapes. *l* An acceptable thing. * a good turn. *o* familiarity, coniunction, or ioyning together. *p* In the mean while. *q* Oh, I wholly leap for ioy.

r Of fellowſhip of all love.
s care for that thing.
s See it.

my little heart, I pray thee *r* as ever thou wilt doe me a good turn *s* be carefull for it. *B.* Thou ſhalt *t* well perceive it: in the mean time let us pray to God, that he may turn our words, deeds and counſels to the glory of his name. *D.* Thou *u* adviſeſt well, and ſurely it is *x* expedient ſo to do.

u Admoniſheſt.
x needfull, or profitable to do ſo.

The 15. Dialogue.

Aurelius. Lambert.

y ſtop, or make to ſtand, thy going, goe not too faſt *a* makeſt thou haſt? *b* the right [way] home. *c* what thither? * will talk, in a few [words,] or a word or two. *c* by chance. * ſhe may care winter garments to be made. *d* That winter garments be made. * That thing. * like to be true.
f Is inſtant, * are ſeen. * In theſe dayes. *g* of late.
* Mountain dwellers. *h* fellows inhabiting in the mountains. * ſtore, or violence of ſnowes to have fallen the former week.
l ſmall. * rains. * the ſame thing. * which had brought * wheat to us * inforced. *o* to break off abruptly. * leſt I offend my mother.

LAmbert *y* ſtay thy paſe a little, whither *a* haſteſt thou? *L.* *b* Straight home. *A.* *c* Whereto? *L.* My mother deſireth to talk with me * a little. *A.* Knoweſt thou not wherefore? *L.* I know not unleſs *c* peradventure * *d* that ſhe may provide to make me ſome winter apparell. *A.* * That is very * like to be ſo, for now winter *f* is at hand. *L.* Now the froſts * appear and ice alſo in ſome places. *A.* I ſaw. *g* within theſe few dayes in the market, certain * men, *h* dwelling in the mountains, who reported that great ſtore of ſnow fell this laſt week, when in the mean time we ſaw here onely *l* drizling * rain. *L.* I alſo heard * the ſame at our houſe of country [men] * which brought us wheat? but I am *n* compelled to *o* break off my ſpeech, * leſt my mother be angry * with me. *A.* But hoe thou (my [good] Lambert) bring me ſome grapes from home,

home, for you have had * *p* a moſt plentifull vintage. *L.* I will bring (as I hope) *q* abundantly *r* for both of us, except * peradventure my mother * be angry * with me. *A.* * God forbid.

* A moſt ample vintage hath bin to you. *p* You have great ſtore of grapes. *q* fully enough. *r* for us both. * If peradventure. * Be any thing angry with me. * to me. * God turn away that.

The 16. Dialogue.

Peligne. Bartholomew.

WHither goeſt thou ſo * *a* ſpeedily? B. To the Barber. P. I alſo [will goe] with thee. B. Haſt thou asked leave? P. I have not asked, but *b* tarie for me *c* ſo long, whileſt I goe to aske. *B.* Make haſte then. *P.* I will return by and by: * I am returned, let us go preſently. *B.* With what countenance * did our maſter receive thee? *P.* Truely with a * pleaſant countenance. *B.* He * received me alſo with the * like. *P.* He is not wont to be angry with us, unleſs we go unto him *f* out of ſeaſon. *B.* *ff* Who among many [can be found, which] * will not take that grievouſly. *P.* * Even we who are children are very often angry at our ſchoolfellows, when they *b* interrupt our ſtudies *i* how ſmall ſoever they be: but now let us *k* ceaſe; I ſee *kk* very fitly the barber before the ſhop. *B.* *l* Well done, there are * then none * *m* waiting: ſo it ſhall come to paſs that we may ſtay *n* leſſe while.

* Swiftly. * ſo faſt. *b* wait for or expect. *c* ſo long as, or in the mean time. * I have returned, or come back. * Hath intertained thee. * merry, or cheerfull, or cheerefully, had received or entertained. * ſame *f* unſeaſonably. *ff* what one * doth. * Alſo. *g* are angrie at more often. *h* Diſturb, or trouble. *i* how little ſoever. *k* give over. *kk* In very good time. *l.* Ah well. * Therefore. * expecting. *m* tarrying. *n* Not long, or the leſſe.

The 17. Dialogue.

A. B.

WHither *a* goest thou now alone? *B.* Thou *b* beginnest alwaies something * with a verse. *A.* It is an easie matter to begin a verse; * [but] it is not so, * to make it out: but tell [me] whither goest thou now. *B.* * Straight to the haven? *A.* What businesse hast thou in the haven? *B.* I goe to see, *d* whether any victuals be brought me. *A.* Wilt thou * that I shall be thy companion? *B.* Yea, * *f* a guide also if it seem [good] to thee so. *A.* I have never learned to be a guide, but * I have played the *g* companion many times. *B.* It appertaineth nothing to the matter * here to use many words, let us goe together. *A.* Indeed let us goe, we may talke more at large in walking *h* on the banke of the lake, if the ship * be not as yet *i* arrived. *B.* * What if [it be] arrived alreadie? yet we may walke long enough, whilest * it is unladen.

a Goest thou away.
b beginnest luckily
* Of verses * not in like manner.
* To leade it forth, or finish it. * The right way to the port.
d What nourishment or meat, or provision.
* Me to be a companion to thee. * [I will] thee to be also, that thou be, or I would have thee * I have done *g* fellow.
* To talk here in more words,
h * by, or in the bank. * be not yet beaten to, or brought to land. *i* come to the haven. * The ship is, &c.

The 18. Dialogue.

** The caller of the names: the Boy.*

WHere is Peter? *P. a* He went *aa* abroad. *N.* Whither? *P.* * He is gone into the countrey. *N.* With whom? *P.* With [his] father. *N.* Who came to call for [him?] *P.* * [His] fathers servant. *N.* When is *c* he to return into the Citie? *P.* * *cc* Eight dayes hence, *d* as he said. *N.* Of whom *e* asked he leave * to go forth? *P.* Of the * undermaster. *N.* Why not rather of the *g* schoolmaster? *P.* he was gone forth * about his businesse. *N.* I have enough.

* The nomenclator.

a He is gone.
aa forth of doors.
* He hath gone.
* The servant of [his] father.
c About to return.
* At the eight.
cc About eight dayes hence. *d* as he hath said *e* required.
* Of going forth.
* Usher, *g* head master. * He had.
* To his, &c.

The 19. Dialogue.

Richard. Niger.

WHither * goest thou? *N.* Into our chamber. *R.* * Whereto? *N.* To fetch [my] *c* pen and inkhorne. *R.* Bring me my girdle * under the same labour *N.* Where is it? *R.* Upon my *d* chest. *N.* I will bring it, but * wait for me here. *R. e* * I will not stir any whither.

* Ascendest thou? * what hither? *c* case for writing, my pen, ink horn, or pencase. * by one and the same work. *d* Ask. * expect me. *e* I will stir no where. * I move.

The 20. Dialogue.

Lenime, Gerarde.

HOe, Gerarde? *G.* What wilt thou? *L.* Thou art *a* called for. *G.* Who calls me? *L.* Thy brother. *G.* Where is he? *L.* He lookes for thee *b* before the doores. *G.* Doſt thou know certainly that it is my brother? *L.* * Why ſhould I not know? I * ſaw him and ſpake unto him. *G.* Truely. * I will go to ſee *d* what it is.

a Sent for.

b Without the doores.
* What but I ſhould know. * I have ſeen him. I go to ſee.
d what the matter is.

The 21. Dialogue.

Al. *Putanus.* Al. *Puteanus. Vilactus.*

DOſt thou not know, * that we are forbidden * To ſpeak *a* low among our ſelves? *V.* * How ſhould I but know it, when as our maſter doth ſo *d* oft * beat upon the cauſes * thereof unto us? *P.* Why then didſt thou contrarie even now? *V.* Becauſe * I ſay he had *e* begun to ſpeak to me ſo. *V.* What then? thou oughteſt to admoniſh him; not to imitate [him]. *V.* I ought, but then *f* * it came not into my mind. *P.* But in the mean time

* Us to be prohibited
* That we ſpeak not
a ſubmiſſively, ſoftly or with a low voyce.
* what elſe ſhould I know *d* oft treat upon, or repeat to us * inculcate.
* Of that thing.
* Iſaias. *e* began.
f I thought not of it. * came not to me to mind.

time, thou art to be noted. *V.* g. No verily, * unleſſe thou wilt be more ſevere then our maſter himſelf. *P.* *h* Tell me the cauſe. *V.* Becauſe our maſter doth forbid * that any one ſhould be noted, who ſhall acknowledge his * *i* fault of his own accord, ſo that it be not ſuch a fact as is forbidden by the word of God. *P.* Is it not commanded of God, that we obey our parents? *V.* That is the fifth commandement of the * decalogue. *P.* But (as we heare in our Catechiſme) that commandement doth * extend it ſelfe more largely: for it doth *k* * comprehend maſters, and magiſtrates, and to conclude, all [men] to whom God himſelfe hath * made us ſubject, under the name of parents. *V.* *l* In very deed I doe not deny thoſe things, which *m* thou affirmeſt to be true: but I had rather * aske counſell of our maſter, then diſpute with thee: otherwiſe thou wouldeſt * *n* lead me into a great evill, which is the *o* * fault of contention, much more forbidden of our maſter. *P.* Thou ſaiſt [that which is] * right: therefore remember to put our maſter in minde, when he ſhall ſtrictly require an *q* account of us. *V.* Doe not think that I will forget, eſpecially when as * mine own matter * is in hand.

g not at all * except.
h Tell me why?
* Any one to be.
* *delictum* is taken properly for a fault in omitting that which we ſhould do
i Offence.

* Precept. * ten commandements.
* Lie open
k Comprehendeth under the name.
* Containeth.
* Subjected.
l Truely I.
m You ſhew, or ſay
* To conſult with.
* Induce.
n bring me, or draw me. * vice.
* which fault of contention is forbidden much more * equall
o Thou ſayeſt well.
* Exact *q* reaſons.
r That I ſhall forget.
s The matter concerneth my ſelf.
* Is done.

The 22. Dialogue.

Roſſet. Ferrerius.

a Out of the market.
b Whether nothing.
d That thou haſt heard.
e matters of England *f* To aske queſtions.
ff Doe not belong to me. [* appertain nothing. *g* in thy journey, or paſſage to and fro.
h Let me not lie.
* underſtood.
k I beſeech thee.
* Of ſhewing, or telling, *k* [It is] nothing to thee.* from dinner, if it ſhall be lawfull by our leiſure. *n* If we can tend, * I will love thee. *o* make *oo* that we may tend * give my diligence.
q Longer.

FRom whence commeſt thou? *F.* *a* From the market. *R.* What newes heareſt thou there? *F.* Nothing. *R.* *b* Nothing? *F.* [Nothing] at all. *R.* It is marvell *d* that thou heardeſt nothing concerning war, or concerning other *e* Engliſh matters. *F.* I am not wont *f* to aske of thoſe [things] which *ff* * nothing appertain to me. *R.* Be it ſo, but nevertheleſſe thou art wont to heare ſomething, at leaſt *g* in thy paſſage. *F.* *h* That I may not lie, I * heard ſomewhat in my paſſage. *R.* *k* I pray thee tell [me] *R.* Now there is no ſpace * to tell. *R.* Why not? *F.* I muſt make haſte another way. *R.* Whither *F.* *k* Nothing to thee. *R.* When wilt thou then viſite us again, that we may heare this thing of thee? *F.* * After dinner, *n* if we may have leiſure. *R.* * Of all love *o* ſee *oo* that we may. *F.* I will * doe my indevour: but thou detaineſt me *q* over long; farewell.

The

The 23. Dialogue.

A. B.

FRom whence commeſt thou? *B.* From the market. *A.* Who *a* ſent thee thither? *B.* [My] mother. *A.* What *aa* haſt thou done in the market. *B.* *b* I bought peares. *A.* Doeſt thou not know *c* that we are forbidden to buy any fruites? *B.* Who knoweth not? for it was ſpoken openly in the hall. *A.* How durſt thou then buy peares? *B.* My mother *d* gave me *e* a ſextance that I ſhould *f* buy me [peares] againſt my drinking? what evill have I done, if I have obeyed my mother?

a Had ſent.
aa Diddeſt thou.
b I have bought.
c It to be forbidden to us.
d Had given.
e The ſixth part of a pennie.
f buy peares for me.

The 24. Dialogue.

Francis. Dionyſius.

WHere haſt thou beene *g* of late? *D.* *h* In the countrey. *F.* In what place? *D.* *i* At our farm houſe. *F.* What didſt thou there? *D.* I *k* ſerved my father. *F.* But what [did] he? *D.* He *l* dreſſed our vines. *F.* When returnedſt thou from thence? *D.* On-

g In theſe dayes.
h At the countrey.
i In our.
k Miniſtred to, or helped my father.
l Digged about, or delved about.

ly yesterday. F. VVhat [did] [thy] father? D. m He returned together with mee. F. VVell done, but whither goest thou now? D. n The right [way] home. F. But when wilt thou o goe again to the schoole? D. To morrow p by Gods assistance, or at most, the day after. Therefore in the meane time farewell. D. And my Francis fare thou well.

m He hath returned.
n Streight.
o Seeke again.
p God helping.

The 25. Dialogue.

Fontesius. Curtetus.

q WHen is Blasius to return? C. I know not certainly, peradventure to morrow, but wherefore doest thou aske * that? F. Because he hath taken away the b catalogue with him, and our master will be angrie, if there be * none who can bb recite it. C. c Leave that care to me: I have * a copie of the d Catalogue. F. * VVilt thou then recite it? C. I will recite it. F. Thou shalt doe well, and our Blasius will f give thee thankes, ff if any occasion shall offer it self.

q When will Blasius return.
* That thing?
b The bill of the names.
* No man.
bb call it.
c commit this charge. * an example, d of the bill, or table, * Therefore wilt, &c.
f Requite, or give thee thanks.
ff If there shall be any occasion.

The

The 26. Dialogue.

Garbine. Furnarius.

* WHat * dwelling place haſt thou? *F.* [My] fathers houſe. *G.* From whence comeſt thou now? *F.* from home. *G.* VVhere haſt thou dined? *F.* At home. *G.* Where wilt thou ſup? *F.* At your houſe, as I hope. *G* How knoweſt thou? *F.* Thy father himſelf hath invited me to day. *G.* VVhere * ſaweſt thou him? *F.* * At Varroes houſe. *G.* VVhat buſineſſe * haddeſt thou there? *F.* My father ſent me * *bb* to doe a certain errand. *G.* I would know alſo where * thou wilt lie? *F.* * At [my] brothers houſe. *G.* What buſineſſe haſt thou with thy brother? *F.* He *c* ſaid to our ſiſter, * that he would ſpeake with me, *f* at leiſure. *G.* In what houſe doth he dwell? *F.* In a certain * hired houſe. *G.* Hoe, hath he * no houſe of his own? *F.* He hath indeed, but he *g* doth let it to certain *gg* tenants. *G.* Doth he then let his own houſe [and] hire * another mans? *F.* *h* Verily, as thou heareſt of me. *G.* *i* For how much doth he let it? *F.* eighteen Italian *m* crownes which they call now Piſtolets. *G.* Why doth he not *n* inhabit it rather? *F.* Becauſe it is not

* What houſe, or homeſteed is to thee. *Where is thy abode or where dwelleſt thou. * Haſt thou ſeen him. * At the houſe of Varro. * was to thee. * To ſhew ſomthing. *bb* to carrie a meſſage. * Thou art about to lie. * At the houſe of [my] brother. *c* told our. * Himſelf to will to ſpeak with me. *f* When I could tend, or he could be at leiſure. * [Houſe] hired. * No proper houſe. *g* he placeth, or renteth it. *gg* inmates. *i* Take. * another mans [houſe.] *h* truly. *i* of how great price. *m* nobles, or peeces of gold. * Dwell in it, or in that houſe.

o Situated, or seated.
oo In a commodious place, * buying and selling. p that which is another mans.
q More by farre.
* Twentie and five.
s Habitation. * doth thou? t what speakest thou, or what meanest thou, or what matter makes that? * make that.
u Make some end.
uu Tell me. x shalt.
y I may betake my self. * Into the schoole. z suffer.

* From our house.
* It is never spoken too much, which shall be well spoken,

c where men speak.
* It is done. * [it is] true. d it is good. * to our memory to be exercised. * interrogation. * I desired.
* In few words. * we have exercised our mind now.
* For the cause of thy health.
* What and I will? or why may I not be willing?
g At hand-ball.
* Thee to be.

not o sited oo in a place sufficiently commodious, or (as I may so speak) fit for * merchandize G. But for how much doth he hire p that strange house? F. q For farre more. G. Therefore for how much? F. * For five and twentie [Italian crownes.] G. It is a dear s dwelling. F. [It is] most deare, but what * t wouldest thou doe? the commoditie of the place doth * cause it. G. Goe to (that we may u end at length) I pray thee uu say, dost thou know where thou * wilt be to morrow? F. I will return home, that y I may go from thence * to the schoole, if so be that the Lord shall z permit. G. Why dost thou adde, if the Lord shall permit? F. Because in truth, we could not goe * so much as from home, except by the permission of God. G. I have heard that often of our master. F. Therefore why diddest thou aske? G. Because * that which is well said, can never be said too often: especially c where * the speech is concerning divine matters. F. We have learned that also of our master. G. * True, d but it is profitable to repeat such things often, * to exercise our memory. F. See whither thy first * question hath brought us by little and little. G. * I would onely jest with thee. * in a word or two. F. Go to: because * we have now exercised our mindes sufficiently, wilt thou also exercise thy bodie, * for thy healthes sake? G. * Why should I not? F. Therefore let us go to play g with the hand-ball, for I know * that thou art delighted with that

that play. *G.* Truely I am delighted, but now I have not a ball. *F.* * Here * take thee one, follow me *G.* I follow thee *ii* willingly; *k* leade me well.

* Behold one to thee: or Here is one for thee. * Take it, *ii* gladly. *k* Guide.

The 27. Dialogue.

The Creditor: the Debtor.

* WHen doest thou expect the return of thy father? *D. b.** Eight dayes hence. *C.* How knowest thou the day? *D.* My father himself *c* hath written to me. *C.* His coming will *d* inrich thee, as I hope. *D.* I shall be more rich, then Crœsus, if he shall come well moneyed. *C.* Thou then wilt restore me [*e* that which was] lent. *D. f* There is no cause that thou shouldest doubt, but * if thou shalt need any more, I will not onely restore that which was lent, but also *g* I will requite thanks. *C.* How? *D. h* I will lend thee money again. *C.* I hope * I shall have *i* no need. *D.* But thou knowest not what may fall out. *C.* The time is most short. *D.* I speak it not *k* for that, because I would * bode evill to thee. *C.* What- * soever men doe bode *m* God holdeth the stearn. *D.* But *n* what doe we linger to betake our selves into the * schoo[l]? *C.* Thou admonishest *o* fitly.

* How long, or untill what time. *b* untill the eight day hence. * At the eight day hence, &c. *c* writ. *d* Make thee rich. *e* That which I lent. * There is not [any thing] [that] thou doubt. * If there shall be need to thee of any more. *g* I will be thankfull. *h* I will give thee money to lend again. * There shall be no need to me. *i* nothing need. *k* To that end * guesse or wish evill, for speak, or speak unluckily *m* God ruleth all, * The helm. *n* Why doe we not haste to get our selves. * Auditorie. *o* Seasonably.

The

The 28. Dialogue.

Picus. Marcuardus.

WHen returnedst thou from home? *M.* I return onely [now.] *P.* Where is [thy] brother. *M.* He *b* taried at home. *P.* Wherefore did he tarry? *M.* That hee might dine with my mother. *P.* But * *c* why didst not thou tarrie also? *M.* I had dined * even now with my father. *P.* VVho served you? *M.* *d* [Our] girle. *P.* VVhat [did] [thy] mother? where was she? *M.* At home also, but busied. *P.* In what thing? *M.* In receiving wheat *e* which had been brought us. *P.* VVhen wilt thou return home? *M.* *a* VVhen I shall be sent for * by [my]father. *P.* What day shall *f* that be? *M.* Peradventure.* foure dayes hence. *P.* *b* VVhy go ye together so oft. *M.* [Our] parents will have it so. *P.* VVhat doe ye at home? *M.* That which we are commanded of our parents. *P.* But in the mean while, *k* your time of studies * is lost. *M.* * It is not lost at all. *P.* What then? *M.* As oft as our father is not * necessarily busied he doth exercise us at all houres: in the morning, before and after dinner, before supper, * after supper, * very long; last of all also, before wee goe to bed. *P.* In what things doth

* When hast thou returned,
b Hath tarried.
* why hast thou not tarried.
c Why didst not thou say.
* already.
d A girle, maide, or handmaide.

e which was?

a When my father shall send for me.
f This thing shall be.
* at four daies hence.
b Why go you so? oft to and fro?
* will so.
k doth perish to you.
* you lose your time
* It doth not perish at all.
* Occupied necessarilie.

* From supper.
* Long enough.

doth he exerciſe you? *M.* He doth *o* exact of us theſe things eſpecially, which wee have learned in the ſchoole *p* all the week: he *q* looketh into our Theames, and doth aske us concerning thoſe things: * hee oft gives us ſome thing to be * written downe, ſometime in Latine, ſometime Engliſh: ſometime alſo he doth propound unto us *s* ſhort ſentence * *r* in our mother tongue which we may turne into Latine: ſometimes contrarily he doth command to * repeat * ſome Latine [ſentence] in Engliſh; laſt of all, before meat, and after, we reade alwayes ſomething out of the Engliſh *t* Bible, and that *u* the whole family being preſent. *P.* Doth he aske nothing concerning the Catechiſme? *M.* He doth that *x* every Lords day, except peradventure he be abſent from home. *P.* Thou * telleſt [me] *y* marvellous things, *z* if ſo be, that they be true. *M.* Yea they are *a* farre moe then which I have told thee; for I *b* have forgotten the civilitie of manners, concerning which hee is wont alſo to admoniſh us *c* at the table. *P.* VVhy doth your father *cc* take ſo much labour in teaching you? *M.* That hee may ſo vnderſtand, whether we *d* loſe our labour in the ſchool and abuſe our time. *P.* The diligence of the man is marvellous, and ſo his * wiſdome. O how are ye bound to the heavenly father, who *e* hath given you ſuch a father in the earth? *M.* He grant that we never forget this and *f* other his benefits. *P.* This wiſh is

o Require ſtrictly.
p The whole week.
q Looketh upon our Theames. * oft he doth give us. * deſcribed, or ſet down.
* In our own tongue, or that which every bondſlave, or country fellow can ſpeak.
r In our country ſpeech. * render or give again.
* ſome thing in Latine. *t* Bibles.
u Before all the familie. *x* every Dominicall day, unleſſe.
* ſheweſt, or reporteſt to me wonderfull things.
z If they be true.
a long or many more.
b I forgot.
* In the table.
cc ſpend.
d Play our diligence.
* Prudence.
e Hath given to you.
f The reſt of his benefits.

f Care. g see that

is good and godly: f g be carefull that thou have it not onely in thy mouth, but more, also in thy h minde. M. i I thanke thee that thou doest admonish me so faithfully. P. We owe the dutie * of good admonition to all, but l especially to our brethren. M. * Onely then to our brethren? P. I call those brethren here especially which are joyned unto us by faith in Christ. M. Thou judgest rightly, but * I will go to see whether [my] brother * is returned from home at length: for he is * over readie to o loyter.

h Heart. I have thankes to thee. i Of admonishing well. l chiefly.

* Therefore whether onely.

* I go. * hath returned, * more then enough ready. o to cease to be idle, or to play the truant.

The 29. Dialogue.

Micon. Petellus.

M. DOest thou write in good earnest, or * doest thou play the fool? P. a * In truth I doe write in earnest, for why should I abuse the time? But wherefore doest thou aske that? M. Because I have seen sometime when thou b writtest well. P. Sometimes I write better. M. How then c commeth it to passe that thou writest so badly now. P. * I want the helpes of fair writing. M. What I pray thee? P. Good paper, good inke, a good penne: for this my paper (as thou seest) doth sinke miserably, my inke is watersh and c whitish, my

* Doest thou trifle. a In good sooth. * I in truth.

b Diddest write.

c Is it done? * The helps of writing well are wanting to me.

* slow thorow. c Somewhat white.

my pen ſoft and ill made. *M.* Why haſt thou not provided all theſe things *f* in time. *P.* * I wanted money, and now alſo doe want. *M.* Thou haſt fallen into that *g* common proverb; All things are wanting to him, to whom money is wanting. *P.* O* It fareth with me. *M.* But when doeſt thou hope * that thou ſhalt receive money? *P.* My father wil ſend to me * the next mart, or he himſelfe will come. *M.* I will help thee in the mean time. *P.* If ſo be thou canſt do that, thou ſhalt* doe me a great kindneſſe. *M.* *m* * Take theſe ſix pence to prepare paper, and to buy other things. *P.* How truely is that ſpoken; A ſure friend is ſeene *n* in a doubtfull matter: but what * *o* cauſeth thee * to deale ſo bountifully with me; of thine ow accord? *M.* That love of God which (as *Paul* ſaith) is ſhed abroad in our hearts. *P.* The *q* force * of the ſpirit of God, which is the author of that charitie, *s* is marvellous: but in the mean time * I muſt thinke how I may be thankfull to thee. *M.* It is a ſmall matter: omit this cogitation, leſt it hinder thee that thou *u* cannot ſleep on whether eare thou wilt, onely † reſtore that which I lent thee, * when thou canſt commodiouſly. *P.* I will reſtore it (as I hope) ſhortly. *M.* Let us go to prayer leſt we be noted. *P.* Adde one thing if it pleaſe thee. *M.* What is it? *P.* Leſt we be ſent to day † ſupperleſs to bed. *M.* Ha, ha, he.

f Ripely, or ſeaſonably. * money was wanting to me, and alſo is wanting.
g Vulgar.

* It is done.
* Thee to receive.
* In the next market.
* Affect me with a great benefit, or good turn.
* I will lend thee theſe ſix pence.
* Take mutually, or to lone.
n in an uncertain matter.
o Inforceth.
* moveth thee.
* That thou deale ſo bountifully to me.
q power. * of the divine ſpirit. *s* wonderfull. * It is to be thought to me, how I may requite thanks to thee.
u cannot be quiet.
* Reſtore that lent: give it me again.
* when ſhall it be commodious to thee
* within a few dayes or within a day almoſt. * not having ſupped, or without our ſuppers.

The 30. Dialogue.

Velusatus. Stephane.

AT * what a cloeke rose thou to day? *S.* A little * before five. *V.* VVho awaked thee? *S.* No man. *V.* * Are the rest risen alreadie? *S.* Not as yet. *V.* * VVentest thou not to raise them up? *S.* I went not. *V.* d VVherefore? *S.* I know not, * but that I thought that * it did not belong to me. *V.* * Do they not stir thee up sometime? *S.* Yea very often. *V.* Therefore thou oughtest to doe likewise. *S.* I confess e I ought. *V.* Therefore remember, that thou do it hereafter. *S.* I shall remember God helping. *V.* f * But what diddest thou from the time that thou rose out of bed? *S.* First g [my] knees being bowed, I prayed unto my heavenly father, in the name of h his sonne our Lord Jesus Christ. *V.* VVell done: what after? *S.* Afterward * I made my selfe handsome and cared for my body * decently, as becometh a Christian, last of all I betooke my selfe to [my] dayly studies. *V.* If thou shalt goe on to doe so, * doubt not but that God will * promote thy studies. *S.* Hee hath helped mee alwayes as yet, i which is his bountie neither will he m forsake me, as I hope

a What houre hast thou risen? * before the fifth [houre.]
* Whether have the rest risen now?
b Hast thou not gone. d for what thing. * except because I did not think. * that that matter did not appertain to me.
* Whether doe they not raise thee up, &c.
e I have own.
f but thou. * But what hast thou done from that time thou hast risen. g I prayed upon my knees unto.
h His sonne Jesus Christ our Lord.
* I adorned me.
* meanly.
* Thou must not doubt, but that God can * help or further. i such is his goodnesse. m utterly leave me.

hope. *V.* Thou ſpeakeſt * well: neither will he *n* fruſtrate thy hope. *S.* I have learned out of Cato * the laſt year; Keep hope, onely hope doth not leave a man in death. *V.* Thou haſt done well, that thou haſt *q* retained it; for it is an * excellent ſentence, and * beſeeming a Chriſtian. *S.* But the author of that book was not a Chriſtian. *V.* He was not, * *s* it is a certain truth. *S.* From whence then hath he *ſſ* taken ſo many * *t* goodly ſentences? *V.* Out of the heathen Philoſophers chiefly, for even they being *u* enlightned * by the ſpirit of God, have uttered very many things, which are agreeable to the word of God, which thing thou alſo ſhalt be able to ſee * at length, if thou ſhalt *x* * follow the ſtudie of * learning. *S.* I will follow it (as I hope) ſo that * God * grant my father * a long life. *V.* Pray *xx* diligently, and from thy heart that * it may *y* fall out *S.* I pray for that *z* dayly oftentimes. *V.* The Lord God give thee perſeverance in every good work. *S.* I pray the ſame for thee, which thou wiſheſt to me, and I give thee thanks that thou haſt admoniſhed me ſo brotherly.

* Rightly.
n Make vain.
* The former year,
* doth leave a man no not in death.
q remembred it.
* Egregious.
* Worthy.
* The thing is certain. *s* It is a clear caſe. *ſſ* fetched.
* Fair, fine, or excellent. *u* illuminated.
* By the divine ſpirit.
* ſometime.
x proſecute.
* Follow thy booke. * letters.
* God himſelf.
* Give * a longer.
xx Earneſtly.
* It may be ſo.
y Happen.
z Every day.

The 31. Dialogue.

Dominicke. Barrase.

WHere are thy walnuts? *B.* * Of what walnuts doest thou speak? *D.* which * thou receivedst to day *b* for a reward. *B.* Doest thou aske where they are, as if *c* indeed I ought to keep them *d* for thee? *D.* * I doe not mean so, but I aske what thou hast done. *B.* I have eaten [them] * at my drinking. *D.* O wretch hast thou eaten them? wherefore didst thou not keep them rather to play? *B.* I had rather eat them, then lose them. *D.* Thou couldest not lose but twelve. *B.* I confesse it. *D.* If so be that * *g* lucke had served, thou mightest have gained two hundred or peradventure mo. *B.* The event of play is doubtfull as it is said commonly. *D.* What then? we ought to be prepared every where * *h* for both parts, and to *k* take in good part whatsoever *l* shall happen to us. *B.* I know that, but I am not very skilfull, in that kind * of play. *D.* Goe thy way: thou wilt never * thrive. *B.* No man thriveth, but * by the will of God: neither * doe I desire to be inriched by play. *D.* Therefore (as I see) *oo* another play-fellow is to be sought * for of me. *B.* Truely

* Concerning.
thou hast received.
b Of a *praemium*.
c Truely.

d To thee.
* I doe not understand so.
* In my drinking.

* Lot had suffered.
g Hap had served, or chance.
* Might gain.
* Unto. *h* For either part *k* To consult of good. *l* shall fall out
* of playing.
* Make a matter, or get gain, or substance, or be rich.
* God willing.
* I would be made rich of play.
o I must seek another playfellow.
* To me.

Truely * I do not hinder [thee,] but tarry a little. *D.* What wilt thou? *B.* What doest thou call * *r* luck, *rr* concerning which thou hast here made mention to me. *D.* *s* Fortune it selfe. *B.* But what is fortune? *D.* The opinion of fooles. *B.* What doe fooles think concerning fortune? *D.* * *ff* I cannot now be at leisure to answer thee concerning this, but see the annotation of our master upon Cato. *B.* Vpon what place? *D.* Vpon that little verse;

* I hinder nothing.
* Lot. *r* chance of which. *rr* whereof thou madest mention.
s The very fortune.
* Now it is not vacant to me.
ff I cannot tend.

Fortune doth t cocker evil men,
that it may hurt them.

t Favour.

B. As I see, thou art not ignorant what fortune is. *D.* I know *u* well enough *uu* fortune to be nothing. *B.* Why then saiedst thou, If so be that * lucke had served? *D.* * It overslipped me to speake so, after the manner of heathens; for * their bookes (as our master teacheth often) are full *y* of such like impious doctrine. *B.* It is no marvell; * *b* for that they have not had the true knowledge of God. *D.* But hear my Baratte, if thou wilt dispute any more, * Seek thee other * disputers, for now I must play in good earnest: notwithstanding I will admonish thee again before. *B.* O what * *c* a good turne shalt thou do me? *D.* * Spakest thou not these words, The *e* event of play is doubtfull? *B.* I confesse that I said so, but * fenced it before. *D.* How understandest thou * this? *B.* For * I added these

u Sufficiently.
uu That fortune is nothing.
* Chance, or lot had caried.
* It self out from me.
* Ethnicks.
* The bookes of them.
y With ungodly doctrine of that sort. * To wit, *b* for because, * seeke other disputers for thee * To dispute with thee * an acceptable thing.
c A pleasure, * whether or no saidst thou not? *e* The chance. * Fortified it. * This thing. * I have added.

three words. As it is ſaid commonly. *D.* O craftie little boy, * thou haſt ſtopped my mouth: but let theſe things be ſpoken without hatred or ill will between us. *B.* God knoweth *k* the minde of both of us. *D.* For he alone is the ſearcher of the hearts, but *l* what then? wilt thou * lye idle here alone? *B.* I deviſe with what play I may exerciſe *m* my ſelfe. *D.* As if indeed it is to be thought of any longer. Goe to, follow me, I * will lend thee walnuts. *B.* Thou now ſpeakeſt friendly, but when ſhall I reſtore them? *D.* *o* At the Greeke Calends, if thou canſt not ſooner. *B.* O pleaſant head! let us goe.

* Thou haſt ſtopped the mouth to me.
* but theſe things let them be ſpoken.
k both our minds.
l what wilt thou do?
* wax drouſie here alone in idleneſſe.
m Me.

* I will give thee to lend.
o Never; becauſe the Grecians had no Calends, as the Romans had.

The 32. Dialogue,

H. I.

IAmes? *I.* What wilt thou? *H.* Let us repeat our leſſon together. *I.* **a* I have no leiſure. *H.* What buſineſſe haſt thou? *I.* I will write. *H.* What doeſt thou prepare to write? *I.* *b* The *Dictates* of [our] maſter. *H.* *c* Why haſt thou not written them yeſterday? *I.* *cc* At what time ſhould I *have written them? *H.* * When ye played. *I.* But I would not loſe occaſion * of play. *H.* * Ah *d* ſlow [fellow] thou *e* meditateſt no other thing *ee* but play: are there not 3 hours free on

* There is no leiſure to me. *a* I cannot tend. *b* out maſters dictates, or notes *c* Why writeſt them not? *cc* When. * I had. * when it was played [of you] * Of playing. *d* ſlow-back *e* muſeſt, or thinkeſt of. *ee* Then playes.

* on wedneſdayes and ſaturdayes? *I.* Truely they are free, but *g* deſtinated deputed, * appointed, aſſigned to play. *H.* Yea they are dedicated partly to *gg* play, or to ſome honeſt * recreation, partly *i* to the ſtudie * of learning. *I.* I confeſſe it onely to them who will * die at their * bookes. *H.* Couldeſt thou not *k* detract yeſterday an houre and a half from thy play, or at leaſt one onely houre? *I.* Studie thou as much as thou wilt, but I will play as long as * I may. *H.* Truely * thou mayeſt for me. but in the mean time *n* thou wilt proceed little in *o* learning *I.* Doe I not ſatisfie [my] maſter? *H.* * So and ſo *I. q* O ſtudious youth! thou wilt then be more ſevere then our maſter himſelfe: * let me alone at length: doe thine owne buſineſſe I [will doe] mine *H.* Go to, as it *r* pleaſeth thee.

* Upon the dayes of Mercury, and the Sabbath, *viz.* Iewes Sabbath. Saturday. *g* deſtined. * Given. *gg* paſtimes or ſports. * remiſſion. *i* To ſtudie. * belonging to learning. * Be continuall at. * ſtudies. *k* withdraw or ſpare. * It ſhall be lawfull. * It ſhall be lawfull by me. *n* Thou wilt go forward, or profit ſmally, thou wilt do little good. *o* at thy book * after ſome manner. *q* O ſtudious young man, therefore thou, &c. * Omit me at leaſt. *r* Liſteth.

The 33. Dialogue.

Rufus. Caſtrenſis.

WHen wilt thou *a* * goe againe into the ſchool? *C.* I know not. *R.* Why doſt thou not **b* put thy father in mind concerning this matter? *R.* What, doeſt thou think that I care? *R.* Very little, as I believe. *C.* Verely thou ſayeſt the truth. *R.* It is a *cc*

a * Repeat, or ſeek the ſchool again. * Admoniſh [thy,] &c. *b* Speak to thy father. * Me to care *cc* An evident ſign.

sufficient token *d that thou loveſt not thy booke. *C.* * I know [how] to reade, to write, to ſpeake Latine, at leaſt meanly: *dd* * what need I ſo much knowledge? I know * more then three Popiſh prieſts. *R.* O *f* miſerable yong man! * doeſt thou ſo contemne a thing unestimable? *C.* Why doeſt thou exclaim ſo? whereupon *h* doe I ſeem to thee * [ſo] wretched? *R.* O friend, *i* no injurie is * done to thee * by me; for what I ſaid to thee is not *k* a reproach: take it not in the evill part; but *m* I have pittie of thee, becauſe thou contemneſt that which doth *n* * breed felicitie. *C.* Game, riches, and pleaſure, do * breed felicitie. *R.* Yea theſe things have beene a deſtruction to many [men,] although riches are the gift of God, neither doe they hurt, except them who doe abuſe [them]: but verily *p* no poſſeſſion is more pretious to man, then vertue, and the knowledge of honeſt things. *C.* Thou then wilt preach, as I ſee. *R.* I would thou hadſt heard * divine ſermons diligently. *C.* Hoe, * thou troubleſt me: wilt thou any thing? *R.* That God may give thee a good minde. *C. Al. r.* That peradventure is more needfull to thee then to me, farewell.

* Thee nor to love. *d* That thou doſt not love learning. * I have knowledge enough.
* What need is to me of it. *dd* What need have I of * moe things. *f* wretched.
* Doeſt thou contemne ſo unvaluable matter.
* A wretch. *i* I have done thee no injurie.
* Riſen. * From me. *k* railing. Thou maiſt not take it in, &c.
m I pitie thee.
* bring forth. *n* get.
* Do bring forth.

p There is.
* God *y* ſermons.
* Thou beateſt upon me, or annoyeſt me. *Al.* Peradventure there is more neede of that to thee then to me.
r Thou peradventure haſt more need of that then I.

The

The 34. Dialogue.

A. B.

I Marvell * what thou meaneſt, *a* thou art idle almoſt alway, or doeſt prattle, *aa* or play the fool. *B.* What wilt thou *b* that I doe? *A.* That thou ſtudie diligently. *B.* Why doeſt thou admoniſh me of that thing? *A.* For my love toward thee, and thine owne profit. *B.* Thou admoniſheſt in vain. *A.* * Why ſo? *B.* Becauſe * I have no mind to my booke. *A. d.* What wouldeſt thou then? *B.* Learn ſome * Art * fit for my wit. *A.* Haſt thou thought what Art * already may I ke thee eſpecially? *B. f* A good while agoe. *A.* Why then doſt thou not * ſpeak to thy father? *B.* I durſt never. *A.* Why not? *B.* I durſt never. *A.* Why not? *B.* I am afraid *ff* that he may be angry at me. *A.* Aske [thy] maſter that he may tell him. *B.* Yea I pray thee (my Antony) * thou thy ſelfe tell my maſter *g* in my * name, for *b* * baſhfulneſs doth hinder me, wilt thou doe *bb* [that] which I deſire? *A.* Surely I will doe it, and that moſt willingly, for it doth irke me greatly, to ſee thee *i* ſo remiſſe. *B.* O *k* what * kindneſſe ſhalt thou do me! *A.* But our maſter will call thee. *B.* What then? *(The*

* what thou wilt to thy ſelf. *a* Thou art almoſt alway idle. *aa* Trifle. *b* Have mo to do.

* what ſo? * my mind is not to me in letters. *d* Therefore what wouldſt thou? * Trade, or ſcience. * Apt for * now. *f* Now long agoe. * Admoniſh, or put it. *ff* leſt he ſhould be angry at me. * Tell thou my maſter *g* in my behalf, or for me. * words. *b* ſhamefaſtneſſe. * I cannot for baſhfulneſſe. *bb* what. *i.* ſo ſlacke, * or careleſs. *k* what a good turn. * an acceptable thing.

occasion offered will make me bold * to open my minde freely. *A.* Thou judgest * well. *B.* * *l* See therefore *m* thou remember thy promise, afterward *n* shew me againe what he shall answer thee. *A.* Otherwise I should *Al.* be an unprofitable messenger for thee.

* To my mind to be opened freely.
* rightly. * make.
l See thou that.
m Thou shalt remember. *n* report back to me, or tell me. *Al* not be a messenger for thee.

The 35. Dialogue.

Michael. Frisius.

* GOd save thee *Frisius*. *F.* Michael * God save thee also, what a clock is it? *M.* Thou shalt heare, by and by, the sound of *b* the halfe houre *c* after five. *F.* * It is wel: we shal be present early enough. *M.* I rejoyce * that I have met thee, * that going we may talke together in Latine so long. *F.* Truely that is a profitable and pleasant exercise. *M f* As oft as I fall upon any of these *g* dissolute knaves, I would rather *b* have found a carter: for * I cannot meditate any thing in the way *k* by them, *l* their manners are so odious to me. *F.* It is no marvell, for they are * for the most part such, * that they will neither speak * any good, neither can indure to hear. *M.* What doest thou with them * who have no care, * except that they may fulfill their lusts? *F.* They *o* cracke of no other things * but their

* Frisius God save thee. * be thou safe also. *b* half an houre. *c* after the fift houre. * It hath well. * no to have met thee.
* That we going may &c. *f* How oft I fall into. *g* loose, or careless. *b* to meet with a Coachman.
* It is not lawfull for me. *k* For them. *l* I so hate their manners. * almost. * That neither they will &c. any thing of good.
* To whom there is no care.
* But that.
o bragge, or talk of
* Except.

their *p* junkets and only drinkings together *q* in ſecret ale-houſes. *M.* Yea they laugh at us *r* with full cheeks, becauſe we ſpeak Latin *s* in the ſtreets: but that is the worſt of all *t* that they will not *u* ſuffer themſelves to be admoniſhed *x* at all. *F.* *y* *z* Doubtleſſe, becauſe (as the Prophet ſaith) the fear of God is not before *a* their eyes. *M.* If thou ſhalt begin *b* to admoniſh them of any thing friendly, thou ſhalt heare ſtraightway. O Preacher, hold thy peace, *c* thou troubleſt me: If ſo be that thou ſhalt ſay, I will carry thee to *d* [our] maſter, or to the monitor, oh ſay they, *d* I care *e* much; thou durſt not: for if thou ſhouldſt accuſe me, *f* thou ſhouldſt not *g* carrie it away *h* ſcot-free. *F.* Yea verily they will beat thee *i* preſently *k* if they can find a place remote from *l* *m* witneſſes. *M.* In good ſooth when *n* one of them found me of late, in a certain *o* ſecret corner *p* he gave me two *q* very great buffets *r* upon either cheeke, and fled away forthwith. *F.* I pray thee what [didſt] thou in the mean time? *M.* *s* What doſt thou aske that? *t* it was ſo ſudden, that I could ſcarcely *u* ſee the man. *F.* But how *x* are we come ſo quickly, and *y* without any wearineſſe unto the ſchoole? *M.* *z* It is wont *a* to fall out uſually ſo, to them who talke together. *F.* Goe to, let us enter without any *b* noyſe and ſtirre, leſt we offend *c* the ſtudents.

p Delicate diſhes. *q* mere bezaling. *r* Tipling houſes, or little Innes. *s* fully. *t* by the ſtreets, or as we go thorow the ſtreets. *u* they ſuffer themſelves no where to &c. *x* indure to be admoniſhed *y* no where. *z* utterly. *a* to wit. *b* eyes of them. *c* to admoniſh [them] friendly any thing. *d* thou doeſt annoy me, or filleſt my head ful of noyſe. *e* our ſchoolmaſter. *f* what care I for that thou dareſt not. *g* wel *h* I would he met with thee. *i* bear it. *k* unpuniſhed, without puniſhment, quit. *l* Forthwith, or ſtraight way. *m* If there ſhall be *n* arbitrators or Judgers. *o* where they may do it ſecretly. *p* a certain [boy] *q* had found *r* a hid place, in a place remote. *s* he daſhed to me. *t* huge blowes *u* on both cheeks, and run away preſently. *x* Why doeſt thou aske? *y* It hath bin *z* behold. *a* have we come. *b* by little and little, without any feeling. *c* *ſenſim ſive ſenſu.* *d* It falleth out ſo uſually. *e* To come in uſe almoſt ſo to talkers together. *f* Trouble diſquiet, or d ſturb. *g* them who ſtudie.

The

The 36. Dialogue.

Probus. Amiculus.

FRom whence doeſt thou bring that little coat? *A.* From home. *P.* What wilt thou doe? *A.* I will put it on. *P.* There is *q* no time of changing now. *A.* When then? *P.* To morrow in the morning, * when thou ſhalt riſe out of thy bed. *A.* Thou * adviſeſt well, * I will expect.

q No time to change it.
* So ſoon as thou ſhalt riſe, &c.
* Doeſt admoniſh.
* I will waite.

The 37. Dialogue.

Antony. Daniel.

OH, I have heard * that thy ſiſter is married. *D.* Thou haſt heard the truth. *A.* Who is * her husband? *D.* A certain citizen of *b* Lions *c* bred of honeſt parents. *A.* Is he rich? *D.* He is accounted ſo; but notwithſtanding my father *cc* doth account theſe things *d* of far more value, firſt becauſe he is a well *dd* mannered yong man: *e* moreover, becauſe he is not onely moſt learned, but alſo moſt * ſtudious *f* of good letters; to con-

* Thy ſiſter to have been married.
* The husband of her. *b* Lugdunes. begotten, or born, or deſcended. * make.
cc Doth eſteem far more of theſe things.
d Long or much of more value.
dd Nurtured. *e* afterward; or furthermore
* Moſt loving *f* of good learning.

conclude, becauſe he is a true worſhipper of God, and a chief *ff* obſerver of Chriſtian religion. *A.* Thou telleſt me * notable commendations of the young man. * O happie ſiſter of thine which hath gotten ſuch a huſband by the * goodneſſe of God! *D.* Truely *i* thou maiſt call her happie * not without cauſe, it ſo be that * ſhe can ſo acknowledge that good thing perpetually, that ſhe can remember alwayes, * that it is come from the goodneſſe of God, and *k* give *Al.* him immortall thanks for it. *A.* * I believe that ſhee will doe it. *D.* Truely I hope ſo for *m* * ſhe hath beene alwayes ſo inſtructed of her parents in the Chriſtian *mm* doctrine; but domeſticall buſineſſes * do now call me backe * other whither, therefore my Anthony, farewell. *A.* Thou alſo (O moſt ſweete Daniel), farewell. *D.* *o* Wilt thou any thing? *A.* Thou * doe *p* heartie * ſalutation to all thy friends, in my name; eſpecially to thy father, and to thy mother, and to the new married wife her ſelfe, and *q* * ſhew how I doe congratulate that luckie mariage to her. *D.* Truely I will do * that, and indeed moſt willingly.

ff Profeſſor. * egregious titles. * O thy ſiſter happy. *h* happy is thy ſiſter. * benefit *i* Thou haſt called her. * not iniuſtly. * ſhe acknowledge ſo * bleſſing. * It to be come. *k* give him immortall thanks for the ſame. *Al* to the ſame. * I believe her to do it. *m* ſhe hath bin ſo taught. * ſhe hath bin inſtructed ſo alwayes. *mm* Religion. * doe recall me now. * To another place. *o* Whether wilt thou any thing * ſay. *p* very many ſalutations, or commendations. * commendations. *q* and ſhew that I do. * Me to congratulate, or reioyce together for, or wiſh all happineſſe to * That thing.

The 38. Dialogue.

Henry. Gerard.

* I have not ſeen thee at the ſermon.
* What will that to it ſelf what it will to it ſelf. * I was preſent.
d What thou doſt remember.
e To require ſtrictly.
* A reaſon.
* For the cauſe of our memorie. *f* I rather chuſe to remember.
ff Examine us.

* I *Saw thee not to day* *a* in the aſſembly, * what meaneth that? *G.* I know not * what it meaneth, yet *e* I was there. *H.* Shew me *d* what things thou haſt committed to memorie. *G.* It is not thy [office] *e* to exact * an account of me. *H.* Truely I doe not exact an account: but I doe aske that, that we may confer together, * for our memory ſake. *G. f* I will rather remember now alone: Thou ſhalt heare me (if thou wilt), when our maſter ſhall *ff* ask us queſtions before dinner. *H.* What evill ſhould it be, if we ſhould conferre now betweene our ſelves, concerning that matter? *G.* I confeſſe, it ſhould be no evill, but now * I liſt not. *H.* Therefore thy *b* luſt doth *i* rule thee. *G.* * Let me alone: * why art thou troubleſome to me? *H.* Truely I let thee alone, but heare one word: It doth not become a boy to be ſo *k* peeviſh. *G.* Whether doth it became a boy to be ſo troubleſome?

* It doth not liſt me.
b will. *i* govern.
* Omit me.
* why doſt thou trouble me?

k Froward, wayward, teſty, hard to pleaſe.

The

The 39. Dialogue.

Rublius, Lepusculus.

WHat hast thou done with *a* my rule? *L.* I left it in the uppor gallerie. *R.* Why * letteſt thou it? *L.* I forgot it. *R.* [It is] not * well done, but thou art wont ſo uſually, if any thing *c* have bin lent thee. *L.* It irketh me of my negligence. *R.* It is not enough to *d* be ſorie, except thou wilt change thy manners. *L.* I will pray God *e* that he will * change [my manners.] *R.* If thou be wiſe: * elſe no man will lend to thee hereafter. *L.* * *f* I thank [thee] that thou haſt *g* admoniſhed me ſo friendly. *R.* Goe now to fetch my rule, for * I have need of it *i* to draw lines in my paper. *L.* I goe now. *R.* Bring it to me into the chamber. *L.* Thou ſhalt have it by and by.

a My ruler.
* Haſt thou left it?
* done rightly.
c be lent.
d To grieve.
e That he wil change me. * change manners for me. * otherwiſe. * have thanke to thee. *f* I give thee thanks.
g Warned.
* There is need of it to me.
i To rule my book.

The 40. Dialogue.

Emericas. Baldus.

WHy doeſt thou laugh * all alone? *B.* * Being alone.
VVhat [doth it concerne] * thee? *E.* * Thy [matter.]
Becauſe

Becauſe peradventure thou laugheſt at me *E.b* From whence doeſt thou ſuſpect that? *E.* Becauſe thou art *c* evill. *B.* Truely we all are evill, but I am not worſe * then thou: doth then no man laugh unleſſe he * laugh at ſome one? *E.* I doe not * meane ſo: but he who laugheth alone (as I have heard often) either is a foole, or thinketh ſome ill. *B.* I know not * whoſe ſentence this is, but *ff* whoſe ſoever it is, it is not true perpetually: notwithſtanding I take thy admonition in good part, and I warne thee again, that thou take heed * how thou art ſuſpicious, for death is *g* moſt apt to feareſull men and ſuſpicious, as it is in our morall verſe. *E.* I remember it, yet * *h* I take in good part thy admonition.

b Whence is that ſuſpicion riſen to thee?
c Bad, naught.
* Then thee.
* Mock ſome body.
* underſtand ſo.

* Of whom,
ff Of whomſoever.

* To be ſuſpicious.
g Moſt readie to ſeiſe upon fearfull and ſuſpicious men.
* I conſult of good, or eſteem of a good value, or eſteem much of. *h* I take thy admonition in good part.

The 41. Dialogue.

Nathanael. Mercerius.

FRom whence commeſt thou? *M* From home. *N.* What doe they at your houſe? *M.a* * It concerneth thee nothing. *N.* I confeſſe it, but we are wont * uſually to ask our familiars ſo, (even as we ask, how doe yee:) *c* how ſtand your matters? *M.* It doth not become *d* to ask over much, of another mans matter. *N.* I hold my peace, but thou ſeemeſt to me * to be overwiſe for thy age. *M.* I

* Is done. *a* it is nothing to thee, or it maketh no matter to thee. * It skilleth no hing thy matter.
* For moſt part, almoſt *c* how goeth all with you, o how fare your matters.
d To be too buſie in asking * To be wiſe too much.

M. I call nothing mine own, I have heard that often. *N.* I alſo have heard it not once. *M.* Therefore why doeſt thou not uſe it? *N.* Becauſe it doth not come alwaies into my minde. *M.* Yea becauſe thou art *g* a buſie asker of queſtions, which thing *b* is * blamed not without cauſe. *N. i* I thank thee, becauſe thou doſt admoniſh me ſo friendly: hereafter God willing, I will take heed * of playing the foole. *M.* So thou ſhalt wax wiſe *l* by little and little.

g A buſie demander.
b Is reproved not unjuſtly. * given for a fault. *i.* have thank to thee.
* To be fond, or fooliſh.
l At length.

The 42. Dialogue.

Humbert. Plautinus.

a HOe thou, [our] maſter is preſent. *P.* What then? *H. b* Looke to him. *P.* Wherefore? *H. c* That thou mayeſt * uncover thy head to him, and [that thou maiſt] ſalute him coming. P. It becometh to doe ſo, but I did thinke another thing. *H.* Hold thy peace.

a You, or ch ſirrah.
b Look back.
c That thou mayeſt put off to him.
* Open thy head.

The 43. Dialogue.

Pontanus. Marcus.

FRom whence commeſt thou? *M.* From abroad. *P.* Why * wenteſt thou forth? *M.* To make water. *P.* *a* How is the skie? *M.* Cloudy. *P.* The froſt is ſo *b* reſolved, that the * ſnow begins wholly to melt. *P.* Doth it not rain alſo? *M.* I have perceived ſomething *c* to diſtill from above, *P.* Peradventure in the *f* paſſage from the *ff* dropping of the houſe. *M.* Yea I know *g* from the cloudes: if ſo that thou doe not believe it, * ſee thy ſelfe. *P.* As if I may not believe thee in ſuch a very little matter. *M.* Why then diddeſt thou ſeem to doubt? *P.* That I might * have more talke with thee. *M.* * To what end ſerveth that? *P.* To exerciſe [our] * Latine tongue. *M.* But in the mean time we ſpeak often idle words, from which Chriſt hath commanded to abſtaine altogether. *P.* * Thou *q* art wholly deceived in the underſtanding of the commandement. *M.* Why ſayeſt thou that? *P.* Becauſe it is not an idle ſpeech which is referred to any * *i* inſtruction, eſpecially when * *k* it is concerning good and honeſt matters, *l* of which ſort are the workes of God in naturall things. *M.* Thou ſeemeſt

* Hadſt thou gone.
* Of what ſort is the face of the heaven.
a How looketh it.
b Thawed.
* Snowes begin to melt altogether.
c To drop down, to mizzle.
f deſcending. *ff* Eves.
g out of the clouds.
* Thou thy ſelf ſee.

* Talke with thee in moe words.
* Whither doth that appertain?
* Latin tongue.

* Thou erreſt in the whole way. *q* miſſeſt, or miſtakeſt.
* Inſtitution.
i For teaching ſake.
* It is done.
k We ſpeak, concerning.
l What ones the works of God are.

seemest to me *l* to thinke rightly, therefore I easily assent unto thee. *P.* *m* But these things hitherto, *n* another businesse * is at hand. *M.* Go to; let us *o* leave off;

l I adge, *m* but let these things be spoken. *n* we must goe in hand with another businesse, * is instant to us, *o* cease.

The 44. Dialogue.

Trallian. Bolan.

DOest thou know what a clock it is? *B.* I know not * certainly, but I see * it to be supper time. *T.* [O] *b* me wretch! I have forgotten to go to my mother *c* which had commanded me. *P.* Run, run, thou wilt come * very fitly, that thou mayest sup at home. *T.* thou warnest [me] well, I goe to aske leave. *B.* * Behold the usher. *T.* *e* He is present * in very good time.

* The certain, * the time of supper to be at hand. *b* O wretch that I am.
c As she had. * in verie good time.
* Behold him.
e he is welcome.
* The best of all.

The 45. Dialogue.

Roland. Langine.

WHat sayest thou *a* concerning the penknife, which *I bought thee * now three dayes agoe, is it * a good one? *L.* Yea truly it is *d* * a passing good one (*e* me wretch!)

a Of. * I had bought for thee. * now the third day * good enough. *d* a very good one. * the best
* O wretch that I am.

* It hath been away a little, but I have loſt it *f* I had almoſt loſt it. * How hath that happened.

g How came that to paſs. *gg* came back * It had fallen * had it fallen out? * carelеſly. * recoveredſt thou it? * I had fixed, or faſtned to. * a *ſiquis*, or note. * To the. * boards.

f Of any value, or price. *k* by name.

l In the *m* keep back *n* another mans goods, or things.

nn That they may lawfully keep.

o Rightly.

p They are foully deceived.

* Speech begun.

q What gaveſt thou.

r A litle piece of ſilver. * ſome. * in few words.

* The ſame thing to be done alwaies.

* Haſt done

* I had taken it with an equal mind, and I had bought another to me.

* Hadſt thou taken it, with ſo patient a mind.

ζ Patiently.

**f* It wanted but a little but that I had loſt it. *R.* Hoe, what ſaieſt thou? * *g* how fell that out? *L.* When I *gg* returned from abroad * it fel from me in the ſtreet. *R.* From whence fell it? *L.* Out of my ſheath, which I had leſt open * unwiſely. *R.* How * gotteſt thou it again? *L.* * I ſet up * a litle paper ſtraightway * on the * leaves of the gate [and] a certaine boy of the ſixth forme brought it mee after dinner. *R.* I would all were ſo faithfull, who find things loſt. *L.* Truly there are few who doe reſtore, if ſo bee that it be a thing *i* of any worth. *R.* And yet that is commanded, *k* namely, *l* by the word of God. *L.* What elſe? For it is a kinde of theft, if any man *m* retaine *n* anothers goods, being found, ſo that he can know to whom it is to be reſtored. *R.* But moſt men think *nn* themſelves to poſſeſs *o* by right, whatſoever loſt thing they ſhall finde. *L.* Truely *p* they doe erre moſt grievouſly. *R.* But that we may returne to our * former ſpeech, *q* what haſt thou given to the boy who found thy penknife? *L.* I gave him *r* a ſextant and * a few walnuts. I praiſed him moreover, and I adviſed him * in a word or two * to do ſo alwaies. *R.* Thou * didſt well, for ſo he wil reſt re more willingly at other times, if he ſhall find any thing: but what if thou hadſt loſt it? *L.* * I would have taken it patiently, and have bought me another. *R.* * Wouldſt thou have taken it ſo patiently? *L.* Verily not without ſome griefe. *R.* Therefore not *ζ* with a patient mind, but

I will urge thee more *a* ſtraitly. *L.* We are not divines. *R.* What then? *L.* *b* Young grammarians. *R.* And indeed unskilfull. *L.* We ought to pray to God * ſo much more diligently, that he may deliver us by his Goſpell, from the *c* darkneſſe of ignorance, in which, both we have * lived, and as yet* doe live. *R.* *d* Verily we ſhall doe that if we obey the holy admonitions which we hear dayly of our maſter and of the preachers the miniſters of * Gods word. *L.* See how much the looſing of my penknife hath *e* profited us. *R.* *f* I congratulate thee double for that matter; firſt becauſe I have bought it well for thee, and then becauſe thou haſt *got it again being loſt. *L.* * I give thee thanks O my Rowland. *R.* But praiſe and * thankſgiving, be to our heavenly father. *L.* Amen.

a ſtrictly. *b* litle grammarians or ſmattering grammarians. * more diligently by ſo much. *c* Darkneſſes. * been converſant, or do remain. *d* That verily we ſhall do. * Of the divine word. *e* gained. *f* I rejoyce for thy cauſe, or with thee. *recovered it. * have thanks to thee. * giving of thanks.

The 46. Dialogue.

Marcaius. Calvine.

a THou ſeemeſt not to me, *b* very buſie. *C.* *c* Reaſonably. *M.* What if thou make me two or three pens? *C.* *d* It may ſuffice thee, if I ſhall *e* make one for the preſent: *f* are they new? *M.* Indeed they are new, but prepare thy ſelfe, till they be ſharpned: for now I have ſmoothed them, I have cut

a I do not think thou art. *b* Too much or very much buſie, or occupied. *c* meanly, or in a mean, ſo, ſo. *d* ſharpen. *e* be enough for thee. *f* ſharpen. *g* Whether are they new.

off *f* the toppe [and] I have plucked off the * feathers. *C.* Shew them; truely they are *g* *notable and moſt * fit for writing. *M.* *How knoweſt thou this? *G.* Becauſe they are of a * *i* big *quil, ſtrong and * ſhining; for the ſoft, and which have a ſhorter quill * *k* are nothing fit *kk* for the uſe of writing. *M.* * I am glad that I bought [them] well. *C.* * Not without cauſe: but *n* for how much? *M.* I have given * a halfpenie for theſe three. *C.* Thou then haſt bought every one of them for two deneeres a piece. *M.* The matter * *q* is apparent: It is *r* * a ſmall price for * the goodneſſe of the thing. *C.* Of whom boughteſt thou them? *M.* Of a certain pedler. *C.t* Each ſeveral [quill,] and indeed * not ſo good, are ſold for *x* ſextants *y* amongſt the mercers of this town. *M.* And notwithſtanding they dare ſay ſometime *z* that they coſt them more at Lions. *C.* That is commonly the cuſtome of *a* mercers, for they gain nothing unleſſe they lie *b* exceedingly, as Tully ſaith. *M.* But go to, that I may not ſtay thee any longer, let us do that *c* which we have in hand. *C.* I ſhall *d* diſpatch it quickly: looke upon me heedfully, that thou maieſt learn *e* at length. *M.* I looke with [mine] eye, earneſtly fixt *f* but I had need of a little longer ſpace. *C.* Therefore *g* it ſhall be done in [my] chamber, if thou wilt viſit me at any time. *M.* At what time? *C.* After the *h* *i* diſmiſſing of the ſchoole, that is to ſay, at *k* nine of the clocke in the

f The end, or tail. * plumes. *g* very good. * The beſt. * apt to write. *from whence haſt thou known this?

* Ample. *i* large. * ſtalk. * bright.

* Are little fit. *k* nothing meet. *kk* to write withall. * I rejoyce me to have bought them profitably.

* Not without matter. *n* For how much price. * Two quadrants, or two farthings. * doth appear. *q* Is very clear. *r* A ſorry price

* Vile or baſe. * one who goeth from market to market, or who makes his market every where. *s* Every pen, or quill. * leſs good. *x* for, *q.* *c.* one *dubble* *y* with *z* To ſtand, or be of more; that they ſtand them in more. *a* of Merchants, them who buy and ſell. *b* very greatly, *c* Which is inſtant, now to be done, or carefully, or well. *d* Sometime *e* intent or wholly bent thereon, *f* but there was need to me of. *g* I will do it. *h* ſending away of the ſcholers. *i* breaking up, or leaving the ſchoole, *k* the ninth houre belonging to morning.

morning, or at foure in the afternoon. Now thou haſt two pens fitted rightly for * uſe, except I be deceived: thou ſhalt keep this third * for thy ſelfe untouched untill another time. *M.* Take it thee if it pleaſe thee. *C.* But keepe it to thy ſelfe, * *l* enow are brought to me from home. *M.* I give to thee * all poſſible thankes: fare well. *C.* God keepe thee * in ſafetie: but hoe * do not ſpare my labour at any time. *M.* Thou alſo uſe * in like manner, both me and my things *n* if there ſhall be any need: farewell, again.

* Hand.
* To thee.

* Many enough.
l I have enow, brought me from home. * As great thanks as I can.
* Safe. * Thou maiſt not ſpare for. * again or by courſe. *n* If thou ſhalt need.

The 47. Dialogue.

Puteane. Buerla.

FRom whence * cameſt thou even now? *E.* Out of the kitchen. *P.* * Why wenteſt thou thither? *E.* That I might warme me? *P.* * I believe, thou art more willingly in the kitchen then in the ſchoole? *b.* [is it] not ſo? *E.* No marvell, * there is not a fire in the ſchoole, as in the kitchen. *P.* Goe thy way, thou art wiſe. *E.* I would I were ſo wiſe in divine things, as in the care of my body. *P.* * Be carefull to get wiſedome. *E.* How? *P.* By ſtudie, care, labour, diligence. *E.* * I ſpare no labour, diligence. *P.* Thou doeſt well, but we muſt expect a time, in *f* progreſſe whereof all things are done in

* Diddeſt thou come.
* What hadſt thou gone thither?
* Thou (I believe) art.
b Whether or no?
* A fire is not.

* Make [or ſee] thou be wiſe.
* I do not ſpare labour.
f Continuance or proceeding whereof.

* God is to be prayed unto. * admoniſheſt * God grant * proceed, or goe forward. g To ſerve him carefully.

the mean while * we muſt pray to god continually. *B.* Thou * adviſeſt well, I wiſh he may promote our ſtudies to the glory of his name. *P.* He will doe it, if we * hold on g to worſhip him diligently.

The 48. Dialogue.

Puteanus. Capuſius.

* Think. * go home willingly.

* In theſe dayes or theſe few dayes. * ſtands againſt it. aa What aileth thee. * That thou maiſt go leſſe. * he provides or conſults better. d ſhouldeſt had returned.

O Capuſius, what doeſt thou * muſe with thy ſelf *C.* I would * willingly go home. *P.* Whereto? *C.* That I might recreate my ſelf a little with my mother * at this time. *P.* * aa What hindreth * that thou mayeſt not goe? *C.* My maſter will not permit. *P.* * He is more carefull for thee then thou thy ſelf thinkeſt. *C.* How? *P.* For in the mean while thou wouldeſt loſe much time, and it would grieve thee, when thou d hadſt returned, doe I not ſay true? *C.* Indeed it is ſo. *P.* Therefore tarry, if thou be wiſe. *C.* I will obey thy counſell, becauſe is ſeemeth * good unto me. *P.* I would not give thee evill counſell * wittingly: and I pray God [that] that which I f perſwade ff may ſucceed proſperouſly unto thee. *C.* I hope * it will be ſo, God willing.

* Right. * knowing, or witting. f perſwade thee ff may have proſperous ſucceſs. g To be ſo.

The

The 49. Dialogue.

Martiall. Brunney.

HOw much money haſt thou? *B.* * Three half pence: but [how much haſt] thou? *M.* Not ſo much. *B.* How much then? *M.* *b* One onely penny. *B.* Wilt thou * lend it me? *M.* I * have need of it my ſelfe. *B.* For what *c* uſe? *M.* To buy paper. *B.* *d* I will reſtore it to thee to day. *M.* * *f* Thou ſhouldſt have put to, by the help of God. *B.* So our maſter teacheth out of the word of God, but I cannot accuſtome [my ſelf]. *M.* * See that thou doe accuſtome thy ſelfe. *B.* How ſhall that * be? *M.* If thou thinke often * that we ſo depend upon God, that we can doe nothing without his aide. *B.* thou giveſt me good counſell. *M.* * Such as I deſire to be given me. *B.* But that we may returne to the purpoſe, * wilt thou lend [me] this pennie. *M.* I marvell * that thou doeſt aske to borrow, who haſt *m* more then I. *B.* There is a certain ſcholar, * who uſeth to paſſe this way, which * profers * a book to be ſold. *M.* What then? *B.* I did deſire to buy it, becauſe he doth *Al.* offer it 'cheaper then our *o* book-ſellers. *M.* Take it, but I pray thee how wilt thou reſtore it ſo quickly? *B.* I will goe home * after ſupper, that I may aske [it] of my mother.

* A penny with a half penny. * but thou. *b* But one bare penny, or one ſingle penny.
* give me mutually.
* There is need to me. *c* purpoſe.
e I will give it you again to day.
* It hath been to be added, God helping.
f To have put to.
* make, or be carefull. * be done, or come to paſſe. * us to hang ſo on God.
* Of what ſort, or what manner I would, or wiſh. * wilt thou give to lend.
* Thee to ask mutually. *m* more money.
* paſſing by. * thewеth often, or offereth
* a ſale booke or a book ſet on ſale
Al ſhew, or profer
o ſtationer.
* From ſupper.

ther. *M.* What if she will not give [it]? *E.* * She will make no delay when I shall shew [her] the booke.

* She will stay [or pause] nothing.

The 50. Dialogue.

Montane. Eusebius.

HOw old art thou? *E.* Thirteene as I have * heard of my mother: *a* but thou? *M.* * In truth I am not so old. *E.* How old then? *M.* * I want one yeare of thee. *E.* * Thou then art twelve yeares old. *M.* The reason is * plain. *E.* * But how old is thy brother? *M.* * Five yeares old. *E.* What saiest thou? doth he speake Latine * already? *M.* Why doest thou marvell? we have alwaies a schoolmaster at home, both learned and diligent, he doth teach us ever to speake *b* Latine; he uttereth nothing * in English, * unlesse to make something plain: moreover we dare not speak to my father except in Latine. *E.* Therefore doe ye never speak in English? *M.* Onely with my mother, and at a certain houre, when she commands us to be called unto her. *E.* What doe ye with the family? *M.* * We have seldom speech with the family, and indeed onely in their passage, and yet the servants themselves doe speake to us in Latine.

* How many years hast thou. * received *a* But how old art thou? * I indeed have not so many yeares. * one yeare is wanting. * There are then twelve yeares. * in readines * But what yeare doth thy brother, or doth he go on? * He goeth on the fifth yeare. * Now. *b* Latinely * English. * Unlesse for the cause of declaring something.

* What is done with the family? * There is seldome speech to us.

tine. *E. e* What [doe] the maides? *M.* If at any time need requireth, that we speake to them, we use the *f* vulgar tongue, as we are wont with my mother her self. *E.* * O happy ye who are taught so diligently. *M.* Thanks be to God by whose gift we have a father who * hath a care to have us so diligently instructed. *E.* Certainly the praise and honour * thereof, is due * to our heavenly father alone: but what do we now? I heare the * roules called. *E.* Therefore let us make hast.

e Doe they speak Latine.
f The tongue that every bond slave speaketh.
* O ye are happy.

* Cares for us to be instructed so accurately * of that thing
* To our one onely heavenly father.
* The catalogues, [or bils] to be recited.

The 51. Dialogue.

Silvius. Ludovicus.

a LEwes * why art thou sad? *L.* I am sick *S.* What disease is it? *L.* I know not. *S.* But yet *c* is it a grievous disease? *L.* Not very grievous, thankes be to God? *S. d.* What doth pain thee? *L.* [My] head. *S. e* What, all [thy] head? *L. f* No certainly. *S.* What part then? *L.* I know not the name. *S.* Is it *g* the crown? *L.* It is not. *S.* What then? whether [is it] the *h* forepart of the head, or the hinder part of the head? *L.* [It is] this forepart. *S.* Therefore it is *Synciput*. L. What shall I doe then? *S.* Rest, thou wilt bee very *i* well

a Ludovick.
* What,
* what of disease?
c Is it a sore disease?
d what doth ake unto you?
e whether or no all your head.
f not truly
g The top of the head.
h Former part.

i sound, well.
k straight-way.
* There be no more present a remedy.
l pain, or to the headache.
m Quietnesse.
n peradventure there are divers remedies.
o I have shewed thee
p To make an experience.
q Will not let me.

r That I do dissemble.
s It may be done.
* To make a danger.

t Thou art to get leave. * obtained.
u school-master.
x he will grant most easily. * credulous enough to us.
* Who have deceived him sometimes
b I never wittingly deceived him, or that I know.
c Confidently.
* Thinke well.
d What thou art about to say.
e stammer.
* Advisest.

i well *k* by and by: for so I have heard of my mother, * that there is no more present a remedie for the *l* griefes of the head then *m* rest. *L.* But the diseases of the head are divers. *S.* And *n* peradventure the remedies are divers: but what is more easie then to trie that which *o* I said unto thee? *L.* Truly as I hope it shall not hurt *p* to try: but where shall I rest? *S.* At your house in [thy] bed. *L.* my mother *q* will not suffer. *S.* Yea if thou shalt say, that thou art sicke. *L.* But she will thinke *r* that I dissemble. *S.* *s* It may be, but what doest thou doubt * to make a triall. *L.* [It is] good counsell. *S.* Use it if thou wilt. *L.* Verily, I will doe it. *S.* Yea certainly if thou be wise. *L.* But one thing remaines. *S.* What is it? *L.* *u* Leave is to be * gotten of [our] *x* master *S.* Goe to him, and aske. *L.* What if hee will not give [leave?] *S.* *y* Yea most easily. *L.* How knowest thou that? *S.* Because he is * readie enough to give credit to us, except [to them] * who have sometimes deceived him. *L.* *b* I never deceived him witting. *S.* Therefore goe *c* boldly. *L.* Now I goe. *S.* But hoe * meditate before, *d* what thou wilt say, least peradventure thou *e* stick in speaking. *L.* Thou * admonishest well, I will not come unprepared.

The

The 52. Dialogue.

Paul. Timothy. Salomon the Judge.

O Timothy,* *a* thou art preſent as I would wiſh;* I ſought [a companion] that would ſtrive with me, but all runne to the ſtrife of play: but what ſaiſt thou? *T.* What deſire I rather, then to * contend with thee, *aa* peaceably concerning our ſtudies? *P.* But *b* what * matter *c* of contending doſt thou require? whether *d* of repeating * Tullies Epiſtles? *T.* I deſire rather *f* out of Cato. *P.* Why? *T.* Becauſe * there remain ſome leſſons of * Tully to be *b* learned perfectly of me: for thou knoweſt * that I was ſicke almoſt a fortnight. *P.* I doe remember it: therefore wilt thou [that] we * repeate *l* the ſecond booke of morall diſticks? *T.* It is too long for this houre. *P.* Why ſo? *T.* Becauſe * we are to play ſomewhile, that we may exerciſe our body * to preſerve our health. *P.* Let us then ſay the third booke, which is moſt ſhort. *T.* But I will [have] a Iudge. *P.* Salomon is at hand who doth follow me for that purpoſe. *T.* * Salomon *p* wilt thou then hear us? *S.* What are ye about to ſay? *P.* The third booke

* Thou comeſt to me being wiſhed *a* or thou comeſt as I would wiſh. * did ſeek [one] * ſtrive. *aa* Quietly *b* what ſhall we trie in, * argument, *c* of ſcholar-like contention. *d* In repeating. * The Epiſtles of Tully. *f* or concerning the repeating of Cato. * ſome leſſons doe remain to me. * Cicero. *b* learned without book. * Me to have been ſick almoſt two weeks. * Say. *l* Cato's ſecond book of Cato. * it is to be played to us a little * for health to be preſerved. * Therefore Salomon wilt thou. *p* Will you?

booke of morall diſticks. *S.* Will ye not ſay by *q* courſes one after another? *T.* * Verily, either of us his own diſtick. *S.* But O boyes * (doe not deceive your ſelves) I will not heare you as a Iudge. *P.* Why not? *S.* Leſt peradventure *s* one of the friends be offended by my *ss* ſentence. *T.* In what then wilt thou be a helper unto us? *S.* I will note diligently in a little paper, *t* the ſlips of either: *u* afterward ye ſhall referre them to [our] maſter. *T.* *x* What will I be then? *S.* * He ſhall adjudge the victorie and * the reward to whether *y* it ſhal be thought [right]. *T.* Thou then ſhalt be onely * our witneſſe. *S.* I mean ſo: Indeed. *z* the reaſon ſeemeth to mee very good. *P.* It is approved alſo * very much of me. *S.* But one thing remaineth. *T.* What is it? *S.* * Will ye have alſo your ſtammerings noted, beſides your manifeſt *c* ſlips. *T.* So the lawes of our maſter * concerning this matter doe * require. *S.* Give me the booke into [my] hand, that I may *d* obſerve more certainly. *P.* *e* Hold mine. *T.* *f.* Shall I begin? *P.* It is *g* equall, becauſe *h* thou haſt beene provoked * by me. *T.* Solomon heare (I beſeech thee) diligently. *S.* But take heede, that * thou ſay not negligently. *T.* O reader whoſoever [thou art, which] doeſt deſire *k* to know this verſe.

Thou ſhalt *l* beare [in mind] theſe precepts which are *m* moſt * profitable * to good living.

P. *n* Furniſh thy minde with precepts, * and ceaſe not to learn. For

q By courſe, or one courſe after another,
* To wit. * you may not erre.
r Either one, or other.
ss Iudgement,
s How oft either doth miſſe. *u* and then refer them, or it.
x What ſhall be done, or what then.
* He will. * The *præmium*. *y* It ſhall ſeem fit, * a witneſs for us. *z* I alone like the courſe paſsing well. * very greatly of me, or I like it wel * will you alſo your ſtickings to be noted.
c miſſings * upon.
* will.
d Marke.
e hold my booke.
f ſhall I not begin?
g meer.
h I have provoked thee. * of.
* Thou ſay negligently. *k* To Vnderſtand this litle booke written in verſe.
l Bear away,
m moſt welcome, happy, or pleaſant.
* To life.
n Inſtruct, or adorn with inſtructions.
* neither ceaſe, or be not weary to learn.

For the life without learning is *a* an image of death.

T. Thou shalt *q* reap many commodities but if thou shalt despise this *r* verse.

s Thou shalt not [neglect] me *t* the writer, but *u* thou shalt neglect thy self.

P. When thou livest *x* rightly, care not for the words of evill men:

It is not * in our power &c.

So they proceed even untill the end of the third booke.

a A picture; a man without learning is like a dead man. *q* heare away, forget much commoditie. *r* This book. *s* Thou thy self despise. *t* The authour of the booke. *u* thou shalt be the loser. *x* Vell. * of our arbitrement.

The 35. Dialogue.

Poreß. Macard.

O Macarde, I *a* congratulate * thy return when returnedst thou from the country? *M.* Yesterday, *b* after noon. *P.* What [did thy] mother. *M.* As she had * taken mee with her, so she brought me back. *P.* Came she not * on horseback? *M.* Yes indeede * and on an ambling horse. *P.* But *d* thou? *M.* What, dost thou aske? * I did run on foote by her. *P.* Was not the labour of the journey *g* troublesome to thee? *M.* No way *h* was hard to me [my] returne into the citie was so pleasant: what doest thou aske? I would not come * on horse backe. *P.* *l* How farre hence is your farme? *M.* Foure miles, and those not very long.

a I am glad for thy return * return to thee. *b* after the noon.

* Led.

* In, or on hee; * and truly ambling. *d* What didst thou? * I was to be from her feet, or a footboy. *g* wearisome, or grievous. *h* hard him. * As a horsm. *l* How farre is your village distant from hence?

P. But

P. But now enough concerning [thy] return : let us now doe another thing : *m* haſt thou been mindefull of thy promiſe ? or haſt thou returned empty ? *M.* I have brought * as many grapes as I could. *P.* Therefore * how many ? *M. n* A little baſket. *P.* Alaſſe a little basket, *o* for thee then alone ? *M.* Yea for us two. *P.* What * ſo little [a basket] for two ? *M.* I could not beare any more for the *oo* ſtrength *q* of my little body : If ſo be that I had beene ſtrong I would * have born *r* the burthen of an aſſe ; for my mother * ſuffered mee willingly. *P. s* How would I * that I had been preſent ? *M.* I and my mother have deſired thee *t* much: but be * of good chere, ſhe left a ſervant * in the countrey, which will come loden with * a very great basket, then ſhe will give thee * plentifully. *P.* Aha, my Macard, now thou ſpeakeſt * as I wiſh. *M.* Let us goe home * to our houſe, thou ſhalt ſee our * basket full * ſtill as I hope. *P.* O pleaſant head ! for * I alſo deſire to goe to ſalute * your moſt deare mother. *M.* In truth thou ſhalt doe * her a very great kindneſſe. *P.* * Let us goe then.

m Haſt thou not remembred thy promiſe.
* Art thou returned?
* How much of grapes. * how much, what ſtore. n a hand-basket. o Therefor for thee alone.
* ſo very little ſtore.
oo Weakneſs.
q Of my weak body.
* had. r as much an aſſe can bear. s did permit me eaſily.
s O that I had been preſent. * m to have been preſen.
t Exceedingly.
* Of a good mind.
* at the country,
* a moſt ample.
* ſufficietly, or largely.
* Thing wiſhed.
* To us
* Little basket.
* as ye
* I dered alſo.
* your mother moſt dear unto me.
* a thig moſt acceptale to her.
* Thefore let us go

The

The 54. Dialogue.

Antonius. Bernard.

WHat doeſt thou *a* muſe on here alone? *B.* I * bewaile my miſery. *A. c.* What miſery doth * trouble thee? *B.* * Ho (wretch that I am) ſee we have changed our *f* form, * and I have no money *h* wherewith I may buy mee bookes. *A.* Doeth not thy father give thee * *B. i* Intruth he giveth [me] ſometimes, but over ſparingly. *A.* He is then *k* covetous. *B.* It doeth not follow. *A.* What then doth hinder [him,] that he doth not *m* allow thee money? *B.* Povertie; * moreover when I aske, he doth marvell * that we have neede of ſo many bookes. *An.* No marvell, eſpecially ſith hee is poore; but in the mean time * bee of good cheere * and doe not *r* afflict *s* thy ſelfe, I pray thee, I will doe my indeavour that my father may helpe thee: for *t* hee giveth willingly to the poore, eſpecially to thoſe whom *u* he knoweth *x* to be ſtudious * of good learning. *B.* * O happie I, if God ſhall help me by thy diligence. *A.* I hope he will help: thou in the meane time beſeech him diligently * that hee may incline my fathers minde towards thee. *B.* Thou * adviſeſt me well: for as I have heard oft times * of the holy Sermons)

a ſtudy, or think on. * deplore, or lament. *c* What miſery is it. * Affect thee. * Alaſs (me wretch) behold. *f* ſeat, or claſſis. * Neither is there any money to me. *h* From whence to buy. *i* Truly. *k* miſerable. *m* afford. * miniſter mony to thee. * beſides, need to be to us. *p* Nothing marvelous. * be of a good mind or courage. * neither do thou. *r* Trouble not thy ſelf *s* thee. *t* he giveth bountifully. *u* he hath known. *x* To love their books. * of good letters. * O me happy. * That he may make the mind of my father affected towards thee. * admoniſheſt me rightly * out of the holy aſſemblies,

it

it is God alone, who doth govern and direct the hearts of men. *A.* The matter * is even ſo. *B.* * Farewell my Anthonie, * thou haſt revived me. *A.* Thou alſo Bernard, farewell: but tell me I pray thee how much money * thou haſt need of. *B.* If I had * two ſhillings, * I ſhould have plentifully for the preſent. *A.* Hold thy peace, thou ſhalt (as I hope) * ſee to morrow the help of God.

* Hath ſo.
* My Anthony farewell. * who haſt reſtored courage, or heart unto me.
* Is needfull to thee.
* Two ten pences.
vid. ſupra. * there would be abundantly to me in the preſent. * perceive the divine help to morrow as I hope.

The 55. Dialogue.

Philippine. Vultherius.

WHither goeſt thou now? *V.* Into the * ſtove. *P.* * Whereto? *V.* Is this to be asked? doſt thou not feel the cold? *P.* *a* Who is there which doth not feele it now, ſith it is ſo * bitter? But * I will rather warme me in the kitchen. *V.* * Yea but [our] maſter hath forbidden it. *P.* I am not ignorant [of it] but I will aske leave. *V.* Why wilt thou not * warme thy ſelfe in the hot-houſe? *P.* The * fumes of the *b* furnace doe *c* trouble my head, which * is otherwiſe weake enough: whereupon it comes to paſſe, that * I am ſoon troubled with the headake. *V.* I have alſo bin ſo ſometime? but I have accuſtomed my ſelfe by little and little, to * indure the diſcommodities

* Hot houſes. * what thither.
a Who is to be found? * ſharp.
* I chuſe rather to warm. * but.

* Be warned.
* Vapors. *b* oven. *c* do annoy my head to me.
* I have bad enough.
* I labour eaſily of my head.

* bear, or abide the inconveniences.

discommodities of the hot house. *P.* And I (as I hope) shall accustome my self: but it is better * to doe that in the afternoon-times, what that so great a heat shall abate. *V.* But now * there is no time to play the Philosopher here any longer, now my teeth * *e* doe chatter with cold.

* That to be done.
* afternoon houres, or houres of the afternoon.
* wax small again, or slake.
* Time is not.
* Do chatter to me.
e Do hack in my head with cold.

The 56. Dialogue.

Stratanus. Theobald.

WHat trees are there in your *a* orchard? *T.* We have an orchard *b* near the citie, in which are pot-hearbs which we eat daily; there are *c* besides two orchards in our grounds, *d* set with divers trees. *S.* What *e* pot hearbs are in your * orchard? *T.* My mother can answer better concerning *f* this, for she * is there oftentimes either *h* * upon the occasion of sowing, or of weeding, or of gathering something. *S.* But * yet tell me some names of * herbs. *T.* It would * doe thee little good to rehearse the names unto thee, unlesse thou sawest the things themselves: but let us go therefore *k* unto the thing present. *S.* *l* Mayest thou goe when *m* it pleaseth thee? *T.* I may indeed, my mosher * giving me leave. *S.* *n* Of all love cause that she may *o* give thee leave: but of that

a Garden.
b In the suburbs of the Citie.
c Furthermore.
d Planted.
e Hearbs to be eaten.
* Garden.
f This thing.
* Is conversant.
h For to sow.
* For the cause.
* nevertheless.
* pot-hearbs.
* profit little, or smally avail. *k* To the orchard it self to see the hearbs.
l Canst thou?
m Thou listest, or it listeth thee. * permitting. *n* Of all good fellowship get leave.
o Let thee go.

condition, that thou * take me with thee for thy companion. *T.* That ſhall be done moſt * eaſily: onely *q* expect me here: I will re-turn *r* ſtraight way. *S.* What if ſhe be not at home? *T.* Yet I will * bring thee word a-gain hither. *S.t* * God ſpeed thee.

* Take me as a companion to thee. * readily. *q* Tarry for me. *r* by and by. * ſignifie, or report to thee. *s* God direct. * God turn it well.

The 57. Dialogue.

Præpoſitus. Canlonius.

a I Have this day received money from my father, * if perhaps thou have any need. *C.* I have no need now: but notwithſtanding * I give thee moſt heartie thankes, that thou in thy liberalitie, * offereſt me a kindneſſe of thine own accord: for * where is one of thouſand that will doe that? *P.* I believe * that there are very few, yet thou haſt provoked me not once by thy * kindneſſe. *C.* Thoſe have been ſo ſmall, that they are not worth rehearſing. *P.* * It is no ſmall kindneſſe which is done of ſpeciall good will. *C.* I wiſh that we could ſo weigh the * benefits of God towards us, as we are wont to eſteem the kindneſſes of men. *P. b* He grant that we may exerciſe * our ſelves in that *l* cogitation both more often, and more diligently. That indeed is neceſſary, if we will *have more oft experience of his bountie.

a I have received to day. * If peradventure there be any need to thee. * I have the greateſt thankes to thee. * Thou doſt offer me freely a kindneſſe of thine own liberality. * How oft doth any one that? * There to be very few. * benefits. * It is not a ſmall benefit which commeth from the beſt will. * bounties, mercies, gracious kindneſſe, or goodneſſe, or gifes. *b* God grant. * Us. *l* Meditation. * Prove by experience his bountie more oft.

The

The 58. Dialogue.

Faton, Barbarius.

WHat doest thou? *B.* I write. *F.* What doest thou write? *B.* I * write out * our Masters dictates. *F.* What [dictates]? *B.* Yesterdayes. *F.* What, wast thou not present? *B.* Yea, I was present, but I could not * *c* follow our master *d* dictating. *F.* What hindred thee? *B.* Because I sat not *e* commodiously enough. *F.* Thou * earnest then * too late. *B.* That is it. *F.* *g* Give me thy * commentarie, I my self will write *h* for thee. *B.* * What shall I gain by that? *F.* I shall write them sooner then thou, * we will after play together, as our master hath granted: give me (I say) thy litle book. *B.* Truely I would doe it willingly, but I dare not. *F.* What doest thou feare? *B.* The * *k* expresse charge of our master. *F.* What *l* expresse charge * dost thou tell me of? *B.* Dost thou not know * that he hath forbidden *m* that no man write * for another without his *o* permission. *F.* I doe *p* remember that well, but *q* how shall he know this? *B.* Dost thou aske? hen our master shall *r* exact an * account of our writing * that he may amend it, *s* then I shall be catched, for he knoweth *t* my hand: *u* moreover, we must

* Write down. *b* copie out. * The readings, notes, or expositions, of our master. * Attain to. *c* Write so fast as our master spake. *d* Speaking, or reading to us. *e* Handsomely. * Thou hast come. * More late. *g* reach me. * note book. *h* To thee. * What gain shall I make. * After we will play. * Edict. *k* The prohibition, or expresse commandement. *l* statute. * dost thou shew me. * Him to have. *m* left any man. * To another. *o* Leave. *p* Remember it well. *q* From whence. *r* require a straighe account * reason. * For the cause of amending, I shall be catched then. *t* My writing. *u* besides.

* neither deceive, neither muſt [we] lie. *F.* We are forbidden both of them by the word of God. *B.* *y* What then ſhould I anſwer to our maſter, when he ſhall * deny that I writ thoſe things? *F.* I hope the matter will not * come to that. *B.* I will not *a* undergo ſo great a *b* danger *c* for thy hope. *F.* Ah, thou art too fearfull: thou wilt never *d* * gain ought. *B.* But peradventure thou [art] more bold. *F.* Write thou therefore * as much as thou wilt: I betake my ſelfe to play. *B.* I pray thee, goe thy way: I had written out one page, * if that thou hadſt not interrupted me. *F.* But in the meane time *e* we profit ſomewhat, whileſt we talk in Latine.

* It is to be deceived [of us.]
y What ſhall I
* Deny me to have written.
* Go forth, or fall out ſo.
a Adventure.
b Perill.
a Becauſe thou hopeſt well.
d Get any gain.
* Do [any] thing.
* How much thou &c.
* But that thou interrupted, or troubled me.
* we get ſome good.

The 59. Dialogue.

Barthine. Probus.

* IS thy father come to this dayes *a* market? *P.* * He came to me to day *b* in the morning, * when as I was riſing out of my bed. *B.* Askedſt thou nothing of him? *P.* Yea, money. *B.* And * did he deliver it [thee?] *P.* * Preſently. *B.* How much * I pray thee? *P.* * Twentie pence. *B.* O ſtrange! twenty pence? *e* how comes it to paſſe, that he dare commit ſo much money to thee? *P.* Becauſe he

* Hath, or doth thy father &c.
a Mart.
* He talked with me.
b early in the morning. * when as I roſe. * Hath he numbred it?
In preſence.
I beſeech thee.
Two ſhillings.
e How is it done?

he knoweth me to be * a good husband; sith that * I alwayes render him an account, even unto a farthing. *B.* But peradventure *h* thou obtainedst it hardly. *P.* Yea most easily, * and indeed with thanks. *L.* * O gentle father! *P.* Indeed most gentle. *B.* But that we may come to the matter, what wilt thou doe with *k* that money? *P.* I will buy bookes and other *l* things necessarie for me. *B.* Canst thou * lend me some? *P.* I can, if so that thou needest? *B.* Vnlesse I needed I would not aske. *P.* How much wilt thou * receive of me? *B.* * Fippence. *P.* Take it. *B.* O *m* friendly heart indeed! *P.* He is not a true friend, who doth not help his friend in time, * if so bee that hee have *o* whereof he may help him. *B.* A true friend (as it is in the Proverb) *p* is seen in a doubtfull matter. *P.* When wilt thou *q* repay it? *B.* As soone as my father shall come into this Citie. *P.* VVhen doest thou hope * that he will come? *B.* *s* In the next market, to wit at the eighth day of October.

* A thrifty dispenser, or wary disposer.
* I give him ever.
h Thou hast got it, with much adoe.
* and so.
* O mild parent!
i Courtecus, kind.
k This.
l Necessaries.
* give mutually some to me.
* Have.
* Five pence.
m Heart friendly indeed.
* If notwithstanding
o From whence.
p Is known, or tried.
q Restore that borrowed, or lent.
* Him to come.
s At the next mart.

The. 60 Dialogue,

a *The under Master: the* b *Scholar.*

a The under schoolmaster.
b The boy, childe.

AT what a clocke * didst thou awake *c* to day in the morning. *P.* Before day: I

* Hast thou awaked.
c This morning.

know not * at what a cloeke? P. Who awaked thee? P. The weekly * caller came with his lantern, * he knocked earnestly at my chamber doore, one opened [it] the * caller lighted our candle, he called upon us * with a loud voyce: all awaked. P. *k* Shew me in order *l* what thou hast done from that time, * untill after thy breakfast: ye boyes attend diligently, with eares and minds, that ye may learn to imitate this your schoolfellow. P. I. *m* awaked, rose out of my bed, I put on my coat with my *o* doublet, I sat on the * low seat, I took my *p* breeches and my *q* stockings, I put on [my] shooes, I tied my breeches to my *s* doublet with points, I tied my stockings with my *t* garter upon my legs, I *u* girt me with my girdle, I combd my head diligently, * I put on *x* my cap, I put on my gown: afterward *y* going forth of my chamber, I went down beneath, I made water in the court at the wall, I tooke cold water out of the bucker, *z* I washed my hands and my face, * I washed my mouth and teeth, I wiped my hands and my face with a towell, in the meane time * *a* warning is given to prayer *aa* with the lesser bell, *b* we come together into the private hall, we pray together, we take our breakfast from the *c* kitchen servant in order, *d* we breake our fast in the *e* dining chamber, sitting and quiet without dinne, without * stirre, I admonish them friendly whom I heare prattling *f* fondly, or speaking * idlely, or also

* At what houre?
* Riser up of the scholars.
* He knocked, or beat upon the doore of my chamber earnestly.
* With his voice lifted up.
k Tell me.
l Thou didst.
* untill thy breakfast ended.
m Awaking.
o stomacher.
* bench. *p* slops.
q netherstocks.
r I put on my shooes.
s stomacher.
t hosegarter.
u girded.
* I fitted my cap to my head.
x my little cap.
y having gone forth.
z I washed together, or rinsed.
* I all to washed, or washed clean.
* A sign, *a* we are called to prayer *aa* with the litle bell.
b It is come together.
c From the cook, or boy in the kitchen.
d We eat our breakfast.
e Triclinium a dining chamber with three beds to rest on after meat. * Noyse. *f* Foolishly. * Idle words.

g playing the wantons; *h* I gave up unto the *i* monitor [the names of them] who obey not [my] admonition, that he might note them. *Pæd.* * Was none set over you, whileſt you did break your faſt? *Pu.* *m* Yea the Uſher. *Pæ.* What did he in the mean time? *Pu.* He walked *d* through the middeſt of the Hall, holding a book in his ſtands, and *o* in like manner admoniſhing the monitor, that he would note *p* them, that pratled fondly. *Pæ.* *q* Is it not then lawfull to utter any word at that time? *Pu.* Yea, it is lawfull, but they *r* at leaſt are wont to be noted, who doe talke long and in many words, fondly and without *s* any fruit: But * all may uſe pleaſant ſpeeches among themſelves, of good and honeſt things, ſo that nevertheleſſe it be done modeſtly, without *u* cry or contention. *Pæ.* Thou haſt ſatisfied me hitherto, thou ſhalt *x* tell the reſt after dinner, except ſome buſineſſe *y* ſhall fall out in the mean time: let us goe now into the hall to dinner, * leſt [our] maſter ſtay for us. *P.* I heard the *z* warning to be given even now. *Pæ.* It is given very fitly.

g Behaving themſelves wantonly.
h I carried up their names.
i Obſerver.
* Did none rule over you, or looke to you.
m The third maſter.
n In the midſt of the hall.
o Alſo. *p* The talkers, or pratlers.
q may no word be ſpoken then.
r Onely.
s Any good, or profit.
* It is lawfull to all to handle, or uſe.
u clamor.
x Shew the other things. *y* ſhall happen, or come between. * That we be not in delay.
z ſigne, or bell.

The 61. Dialogue.

The a *under Maſter: the* b *Boy.*

a The maſter.
b The ſcholar.

WHere *c* endeſt thou thy narration before dinner? *Pæ.* O maſter, when

c didſt thou end.

I would * have made an end of my breakefast, *d* you troubled me. *Pædago.* Goe on therefore to shew the rest in order. *e Pu.* VVhilest wee made an end *e* of breaking our fast, *f* the latter publike * warning is given: every one takes [his] booke, we goe into the common hall, *g* the Catalogues of every form are * called *h* after the custome: they who are present, doe answer to their name, I also answered, *i* the absents are noted in the catalogues by the * nomenclators themselves: the calling of the *l* bills being ended, *m* the schoolemaster doth go up into the *n* pulpit, that he may pray; hee doeth command us to be attentive, and then hee *o* doth pray publikely: when he hath prayed, *oo* Betake ye (quoth hee) your selves every one into his owne * auditorie: all *p* meete together, I also come with my schoolefellows, I sit in my place, the master doth inquire of the absents, afterward hee sitteth in his *q* chaire, and commandeth the writing of the author to be pronounced; we pronounce *r* three and three *s* with a clear voyce, as we are wont daily: Then he commandeth that we *t* render the interpretation, some of the *u* ruder do reade one by one, others of us doe repeat *x* three and three, and that *xx* without booke, besides him which goeth before us in order *y* [repeating] the very words of the author: At length [our] master doth *z* exact the English *a* signification of the words, the more learned scholars, whom he *b* doth command by name,

doe

* Put an end to.
d Thou diddest interrupt me, or trouble me.
e Of eating our breakfast.
f The signe after.
* Signe.
g Roles, or bils.
* Recited.
h According to the manner.
i They who are absent.
* Callers of the names. *l* Roles.
m The head master doth ascend.
n His pue, or seat.
o Prayeth.
oo Get you.
* Form, or seat.
p come together.
q Seat.
r By three.
s Distinctly, or plainly.
t Give.
u more ignorant.
x By threes.
xx By heart.
y Reading, or saying, or observing.
z Require.
a The meaning of the words.
b Give commandement namely.

doe answer: I also being commanded by him doe answer: *Al.* they doe commend [those] who have answered well, *d* of the number of whom I (which *e* be it spoken without bragging) was one: afterwards he commandeth the severall parts of speech to be handled in order, according *f* to the reason of Grammar: last of all, he doth prescribe openly, what is to be repeated after dinner: * eight of the clocke being heard, he commandeth prayer, which being ended, hee admonisheth that we doe our office diligently, at length he doth *g* dismisse us: * as he looketh on us we go forth in order, and without noise, and wee depart being *i* merrie. Master have I satisfied you? *Pæ.* Yea *k* most abundantly. *Pu.* Doth it please you, that about supper time, I doe the same *l* concerning the other actions of this day? *Pæ.* There shall bee no need, for I have heard thee *m* enough at other times concerning those things, which are done in * the houres of the afternoon. *Pu.* *n* Will you any thing besides? *Pæ.* Is it not time * to goe into the common hall to the singing of the Psalmes? *Pu.* It is time. *Pæ.* Go then.

Al They are commended

d Of which number.

e That I may speak without boasting.

f To the Grammaticall reason, or manner, or rule.

* The eighth houre being heard: or when it hath struck eight of the clock.

g Make us to be sent away. * *h* looking on us.

i joyfull or chearfull.

k Most fully.

l Of the rest of the actions.

m sufficiently elsewhere.

* Afternoon hours.

n Will you not any thing.

* Of going.

The

The 62. Dialogue.

The Master: the [a] *Boy.*

O Charles *b* art thou * there? *Pu.* Master I am *bb* here. *Pæ.* What doe thy two schoolfellowes? *Pu.* * They are taught as yet of the subdoctor. *Pæ. c* But hast thou *d* pronounced * already the *e* context of thy lesson, against to morrow morning? *Pu.* I have pronounced it. *Pæ. f* And hast thou done it well? *Pu.* * Very well thankes bee to God. *Pæ.* Who heard thee? *Pu.* The *b* School-master. *Pæ. i* It is well, but *k* there is a thing, that I will admonish thee of. *Pu.* I desire earnestly to hear *l* that? *Pæ. m* Thou must thinke very often, how much thou owest to God the giver of all good things, who hath given thee *n* both wit and such an happie memorie. *Pu.* What doe I not owe unto him, who *o* hath given mee all things? *Pæ p* Tel some of his chief benefits, even as I have taught thee sometimes. *Pu. q* That heavenly father hath given my body a soul, life, good minde, *r* good parents, rich, noble, well affected towards mee, and who doe not onely *s* minister * plentifully unto me all things necessary to this life, but also (which is *u* far the greatest) * doe [provide] that I may be *x* instructed

[a] The child.
* Art thou there Charles?
[b] Come hither.
* present.
[bb] present.
* The subdoctor teacheth them still.
[c] But thou.
[d] Said or repeated.
* Now.
[e] Thy lesson, or the Text or words of thy lesson.
[f] Whether well enough.
* Enough.
[i] headmaster.
[f] It hath well.
[k] There is one thing.
[l] What that thing is.
[m] Is to be thought of thee oftentimes.
[n] both wit and memory so happy, or good wit and remembrance.
[o] Hath given me all things.
[q] repeat or rehearse some chief benefits of him.
That our heavenly father.
[r] Parents being good, wealthy, well disposed.
[s] Afford.
* Doe care.
* Copiously, or abundantly.
[u] The greatest
[x] Instituted, or trained up.

so

so diligently in * good learning and *y* good manners, that nothing *z* is to be required further. *Pæ.* Thou hast spoken all these things *a* truely; but thou hast pretermitted one thing, which is a singular benefit of God: doest thou know what it is? *Pu b* Suffer me to thinke a litle upon it. *Pæ. c* Think * at thy leasure. *Pu.* Now I remember: but for the greatnes of the matter I know not in what wordes *d* I can expresse it. *Pæ. e* Nevertheless tell me in what manner thou canst. *Pu. f* I thinke againe and againe. *Pæ.* Say at length. *Pu.* The benefits of *g* the best and greatest God towards me, are *h* innumerable, in bodie, in minde, *i* in externall things: * but none can *k* either be uttered or thought greater, then that he hath *l* given freely his onely begotten sonne to me, who hath redeemed me most miserable sinner *m* and captive under the tyrannie of Satan? and being *d* destinated to eternall death, and that by his own death, the most cruell of all, and *o* * most ignominious. *Pæ.* Thou hast spoken * very fitly, and almost * in so many words, *y* as I had taught thee at other times; *s* But hath God * granted this so great a benefit *u* to thee alone? *Pu. x.* No truly. *Pæ.* To whom besides? *Pu* To all * whosoever shal beleeve the Gospell faithfully and truely. *Pæ.* Goe to, * cite the place out of the Gospell of *Iohn a* to that end. *Pu.* God so loved the world that he gave his onely begotten son, that *b* every one who be-

* Good letters
y The best. *z* can be required besides.
a Very truly.
c Let me bethink my selfe.
c Take thee time enough. * quietly.
d How to expresse it.
e But shew me.
f I think seriously, or I am studying of it.
g Who is best and greatest.
h not to be numbred.
i In outward matters.
* but none greater.
k Neither can be spoken nor thought of.
l given me freely.
m and a bondslave.
n Ordained, or appointed.
o most reproachfull.
* Chiefly ignominious.
* Aptly enough.
x In how many.
s As I otherwhere had, &c.
y Whether or no?
* performed.
u To thee onely.
x Not at all.
* As many as, or how many soever.
* bring forth.
a To that your purpose.
b Whosoever.

* May not perish but have.

believeth in him * should not perish but have eternall life: for God sent not his son into the world that hee should condemne the world, but that the world *d* may bee saved *e* through him: Hee that believeth in him is not condemned, but *f* hee that doth not believe is condemned * already, because hé hath not believed in the name of the onely begotten sonne of God: And *b* this is, &c. *Pæ.* * *i* And these thus farre: but *k* whose words are these? *Pu* Of Christ himselfe, speaking of himselfe. *Pæ.* VVhom doth hee speak unto? *Pu.* Hee speaketh to Nicodemus who * came unto him by night. *Pæ.* Christ himselfe our onely Saviour grant that thou *l* mayest profit more and more *m* in the knowledge of him. *Pu.* I hope he will doe it. *Pæ.* Therefore *n* go on cheerefully as thou hast begun, which God *o* prosper to the glory of his owne name. *Pu.* I pray so to. *Pæ.* Let us go to supper.

d Might.
e by him.
f That believeth not now.
b Is the condemnation.
* Hitherto enough.
i This may suffice thereof.
k Of whom are.
* Had come
l Maist grow.
m In his knowledge.
n Proceed merrily.
o Cause to succeed.

The 63. Dialogue.

The Monitor: the Boy.

a THou never studiest: when wilt thou be * a scholar? *P.* That *b* will be in * progresse of time, * by the helpe of God. *M.* Thou sayest * well, yet in the meane time

a Thou dost study ever.
Learned.
b all be done, or shall come to passe.
* Process of time.
* God helping.
* Right well.

time *c* thou muſt labour. *B.* But I am not a *f* plowman. *M.* Yea doeſt thou *g* laugh? *h* As if to labour were the ſame thing that it is to plow. *B.* I know * that it is not the ſame. *M.* Therefore why anſweredſt thou ſo? is not that to laugh? *B.* And *k* to laugh is * not evill, ſith it is naturall to all men. *M.* Doſt thou *l* go on to trifle? *B.* That which I have ſaid is true, and [to ſpeak] the truth is not to trifle: why doeſt thou reprehend me *n* undeſervedly? *M.* *o* I reprove thee * juſtly. *B.* By what right? *M.* Becauſe thou art not ignorant [* that this word] *videre* to laugh, is uſuall for *irridere* [to mocke] and nevertheleſſe *p* thou takeſt it ſo, as if I ſpake of laughing. *B.* If I *q* defend my cauſe, what evill doe I? *M.* * Doeſt thou then goe on to be *r* ſtubborne? Indeede thou ſhalt be noted *s* in earneſt. *B.* My Martine, I pray thee be not *t* angry at me. *M.* I am not angry, but I doe my *u* dutie. *B.* But heare I pray thee. *M.* *x* VVhat ſhall I heare? thy trifles? *B.* Heare I ſay, * I will not lie. *M.* Speake briefly: * I have buſineſſe elſewhere. *B.* Firſt of all * when thou admoniſhedſt me, I was not idle. *M.* * What then? if thou didſt nothing *c* waſt thou not idle? *B.* I was not, if * *cc* I may ſpeake, by your leave. *M.* How can *d* that be? *B.* I will tell thee, although *e* thou thy ſelf underſtandeſt this better then I: I did nothing, *f* as it did appeare, but notwithſtanding I did think of ſome good. *M.* *g* Declare that unto mee. *B.* VVhen thou makeſt verſes, thou *h* doeſt me-

c It is to be laboured of thee. *f* A tiller of the ground, plowboy. *g* Make a jeſt. *h* as if it be all one to labour and to plow. * Is not to be the ſame thing. *k* It is no evill to laugh. * not an evill thing. *l* goe forward to ſpeak trifles. *n* without cauſe. *o* I find fault with thee juſtly. * by right, or rightly. * This word, &c. * To be. *p* Thou takeſt it ſo. *q* Maintain * Therefore proceedeſt thou *r* Froward, or obſtinate. *s* in good earneſt. *t* offended againſt me. *u* Office. *x* What ſhould I heare? * I will lie nothing. * The e is buſineſſe to me other where. * I was not idle, when thou haſt admoniſhed. * What therefore. *c* Whether or no? * I might have ſaid. *cc* I may ſpeak without offence. *d* This to be * Thou knoweſt it better then I. *f* as it might have been thought I did. *g* ſhew me how *h* ſtudieſt, or thinkeſt.

meditate long oft times, as if thou wert idle, although thou art never leſſe idle, *M.* Thou art * *i* over-wittie for * thy age: although *k* thou waſt not idle * to thy ſelfe, (as thou ſayeſt) nevertheleſſe they who ſaw thee, can judge otherwiſe. *B.* But I was alone. *M.* True; but ſome * might have come in the meane time: *m* To conclude, *M.* thou doeſt not confeſſe thy fault. *B.* If there was any fault, *o* it was in that, becauſe I ſeemed to thee at the firſt ſight *p* to be idle, when I was not *q* indeed. *M.* * *r* I am ſatisfied for that, but what doeſt thou anſwere concerning [thy] mocking? *B.* Certainely I ſaid nothing *s* with a * purpoſe * to mocke. *M.* With what [purpoſe] then? *B.* Beleeve mee, *t* I did jeſt. *M.* To what end? *B.* That I might learn ſomething * by talking a little. *M.* I am not he *x* by whom thou canſt bee taught many things. *B.* Yea, I have learned oftimes much good * of thee. *M.* *y* What wilt thou conclude at length? *B.* That thou pardon me, *z* when as thou ſeeſt, *b* I have not any thing offended with an evil minde, that in truth I know. *M.* Go to, I pardon thee, becauſe thou ſeemeſt to me to be *c* ſincere and * plain, neither *d* have I * known thee as yet to be a lyer. *B.* O moſt ſweet Martine * I give thee thanks.

* Too acute, or ſharp. *i* Too wiſe for thy years. * That age. *k* Thou thinkeſt thou waſt nor idle * In regard of thy ſelf. * might come between the mean while. *m* Finally. *M.* doſt thou not confeſſe? *o* It hath been. *p* To be in idleneſs. *q* In very truth. * I deſire nothing in that. * *r* I paſſe not for that. *s* With an intent to mock. Mind. * Of mocking. *t* I ſpake merrily. * by talking in a few words. *x* who can teach thee much. * Of whom. * With thee *y* what wilt thou gather thereof. *z* ſith that. *b* I have done nothing amiſſe, or not treſpaſſed, ſo farre as I know. *c* Honeſt, innocent. * Open. *d* have known, * ſeen thee. * I give thanks to thee.

The 64. Dialogue.

N. O.

a DOst thou then go into the countrey? *O.* I am compelled to go, *b* to wit, being sent for of my father. *N.* *c* Wilt thou never return? O No, I hope. *N.* *d* * When art thou to go? *O.* * To morrow, as I think. *N.* *f* Dost thou then leave me so? *O.* *g* It is necessary so. *N.* * Wretch that I am! where and when shall I find such a friend? *i* such a companion * in my studies? *O.* Doe not grieve, be of good * cheare, God will give thee a better *l* [companion.] *N.* Truely *m* he can I know, but *n* I can scarcely hope for it. *O.* I pray thee, do not *o* afflict thy self so much: * for *p* our friendship shall not die by this separation of our bodies, but rather it shall grow more, and being absent in bodie we shall be present in mind: what *q* the Epistles, which we shall send to and fro, how great force dost thou hope * that they will have? what? that by that *s* mutuall longing our love shall be made more pleasant. *N.* All things which thou sayest are * very likely: but in the meane time my grief is not *u* assuaged. *O.* Ah *x* represse [thy] teares. *N.* I cannot for grief. *O.* *y* Doest thou even so? dost thou think * *z* that I am touched with lesse griefe? but *a* what meanest thou? we must

a But dost thou go away *b* For that I am sent for *c* Art thou never about to return. *d* when goest thou? * wilt thou, &c. * To morrow day. *f* wilt thou. *g* I must needs. * Me wretch! *i* a fellow to study with. * heart, or courage. *l* Fellow. *m* I know he can. *n* I can hardly look for it. *o* Trouble thy self so greatly. * For neither *p* our good will shall not decay. *q* The letters, which shall passe between us, what power will they be of * them to be about to have. *s* desire one of another. * Like to be true *u* mitigated or lessened. *x* cease from weeping. *y* sayest thou so indeed? * Me to be touched? To grieve lesse. *a* what wouldst thou doe?

must obey * the will of God. Now I pray thee * recover thy selfe, and rather prepare thy selfe to sup *c* merrily, we will talk together * more fully, after supper. *N.* * O what a heavie parting [is this?]

* The divine will
* gather up thy spirits. *c* chearfully.
* In moe [words.]
* O how sorrowfull a divorce?

The 65. Dialogue.

Messor. Valens.

a Hast thou not remembred our master to admonish us so often. *b* naughtie company *c* in other places or other times. *cc* Carefully. *d* These admonitions. *e* That thou attend, or mark. *f* beware, or be warned. *g* deceiver or cosener. * may I take heed *i* married, or spoyled.
* By the contagion of him. *k* infection. *l* Thou knowest him very bad * The worst *m* willingly. * on every side. *n* To wit * That to have that thou maist give him, and to give him, &c. *p* Freely, or frankly. *q* counsell me to do *r* Speak thus to him.

a REmembrest thou not that [our] master is wont to admonish us so often, of flying *b* lewd companions? *V.* Truely I remember it well. *M.* Notwithstanding thou usest his admonitions *c* otherwhile *cc* negligently enough. *V.* Wherein do I seem to thee to neglect *d* them? *M.* I will tell thee, so *e* that thou heare attentively. *V.* Speak I pray thee, I will heare most attentively. *M.* Wilt thou never *f* take heed to thy selfe of that *g* impostour? *V.* Why * should I take heed? *M.* Lest thou be *i* corrupted * by his *k* contagion, for *l* thou hast knowne [him] to be * a very lewd fellow. *V.* But I do not follow him *m* of mine own accord, he commeth to me * every where. *M.* *n* Verily because he knoweth that thou hast something to give him, and that thou art wont to give him *p* willingly and often. *V.* What then dost thou *q* perswade me to doe? *M.* *r* Say once

once and in good earneſt, and as it were with an angry mind: O friend, what wilt thou? why doſt thou follow me every where? all do *s* cry out that thou art a very naughtie boy, and * for that they will not be thy companions: O therefore let mee alone hereafter, I pray thee, leſt I bee beaten openly with rods, for thy ſake. *V.* What *t* if he will anſwer *u* any thing againſt [it]? *M.* *x* Break off his ſpeech and * get thy ſelf away *y* ſpeedily. *V.* *z* I give thee thanks, that thou haſt admoniſhed me ſo faithfully.

s Complain * thee to be the worſt. * Therefore *t* if he ſhall reply again. *u* Ought of the contrary part. *x* Have no more talk with him. * break off the ſpeech to him. * receive, or betake *y* quickly. *z* I give thanks to thee.

The 66. Dialogue.

G. H.

WIlt thou remain in *a* this ignorance? *H.* *b* God forbid. *G.* What wilt thou do then? *H.* I pray thee *c* give me counſell * *d* concerning this matter. *G.* Firſt of all, *e* pray to God moſt often, and *f* from thy heart, and *g* then be alwayes attentive, that is to ſay, heare diligently, whatſoever is *b* taught, whether thy Maſter *i* ſpeak, or whether thy ſchool-fellowes repeat any thing, laſt of all * nouriſh love carefully. *H.* By what mean? *G.* Neither hurt * any man, neither offend [any], envie no man: * I hate no man, but contrarily love * all, as brethren, and doe well to all, as much as thou canſt. *H.* What

a That blindneſs, or doltiſhneſs. *b* God turn it away. *c* Tell me what to do. * Upon. *d* In this thing. *e* call upon God often. *f* heartily. *g* afterward. *b* Read. *i* Say. * Love charitie diligently. * No man. * I I have no man in hatred. * All [men.]

shall * these things further me to the *k* profit of [my] studies? *G.* Very much. *H.* How? *G.* For so God *m* will inlighten thy wit, increase thy memory, and the other gifts of [thy] minde; *n* to conclude hee will so promote thy studies, that thou mayest make daily greater progresses * therein. *H.* Truely thou doest give me * very excellent counsell. I wish that I may be able to use it perpetually to the glory of God himself, and * at length *r* to requite thee. *G.* I doe not wish, that thou render any thankes to me after that manner, but that thou *s* * very oft praise God, and that thou alwayes *t* follow honest studies, and so thou maist come at length to the knowledge of *u* Divine learning.

* Those. *k* increase.

m Will illuminate thy will.
n The rest of the gifts or inducements.
o Finally
* In that thing.
* The best.
* I would to God.
* sometime to requite thanks to thee.
r To requite like, or to render thanks.
s Oftentimes praise God, * praise God very oft. *t* pursue, or prosecute alwayes.
u Of excellent and rare learning.

The. 67. Dialogue.

Castellane. Maffard.

WHat hast thou done * these fifteene dayes? *M.* I have * attended on my mother, who was grievously sick. *C.* Sayest thou so? *M.* In truth it is so. *C.* * Of what disease was she sick? *M.* * Of a tertian * Ague. *C.* * Hath she *b* recovered? *M.* Thanks be to God she begins to recover by little and little. *C.* Who *c* cured her? *M.* The chief of

* by these, &c. * ministred to. * with what disease did she labour. * Is she?
b waxed well again.
* With a, &c.
* Fever.
c helped her, or was her physician.

of Physicians. *C.* Who is he? *M.* God himselfe. *C.* I doubt * not thereof, but by whose * help? *M.* Master Sarrasines. *C.* He is accounted of *f* the chiefest name in the profession of Physick. *M.* His * excellent cures do prove *g* that daily. *C.* What remedies did he use in curing thy mother. *M.* Medicines. *C.* I understand that sufficiently, yea * though thou hold thy peace. But tell me plainely * what were those medicines? *M.* Suffer me to remember *l* a little. *C.* I suffer thee, *m* say at length what things thou remembrest. *M* *mm* Two names onely doe * come to my minde. Glysters and Potions. *C.* * What good doe those? *M.* *n* O fool, thou askest so, as if * I had *o* given my selfe to physick. Therefore if thou *, desire to know any more, aske thou thy selfe rather of them *q* who doe professe those things, that is to say, of Physicians and Apothecaries. *C.* I pray thee be not angry *r* at me. *M.* Why art thou *rr* so curious? *C.* That I may *s* alwayes learn something. *M.* But * take heed in the mean time, that thou be not called *t* a busie asker of questions. *C.* Nevertheless heare thou *also *u* a few words. *M.* Speake? *C.* How long hath thy mother been sicke? *M.* Almost * a fortnight. *C.* * Where was thy father in the mean time? *M.* *x* He went to Lyons to the *y* Mart. *C.* * *z* But at what * time returnedst thou into the schoole? *M.* To day in the morning. *C.* Hast thou *a* * made [thy] excuse to the Master? *M.* I have * made it. *C.* What did he answer thee?

* Nothing concerning this thing. * diligence. or means * by he help of master Sarrasine.
f Of excellent skil or amongst the chiefe * Egregeous *g* Thing. * Thee holding thy peace.
h What have been *l* Somewhat.
m Speak
mm There come onely two names to my mind
* Run to me.
* What doe those confer or help?
n O fond fellow.
* I have *o* applied my self, or given my diligence. * covet.
q Who professe physick?
r with me *rr* so busie *s* be alwaies learning
* See *t* a busie body, or a medler in other folks matters. * in like manner.
u a few things
* Two weeks. * In the mean while where was, &c.
x He had gone.
y Fair * but thou.
* houre. *z* when hast thou returned.
a Excused thy self.
* given. * given it.

M. Well done quoth he; but where waſt thou? *C.* *b* I * went into the Countrey with my *c* Vncle yeſterday. *M.* Go to; let us ſee what we ſhall *d* repeat *e* at two of the clock, for I am now *f* * after a ſort a new ſcholar.

b I * had gone. *c* my fathers brother. *d* render, or ſay. *e* at the ſecond houre. *f* In a manner. * after a certain manner.

The 68. Dialogue.

Grangery. Torquet.

WIlt thou come to make water? *T.* I have made water * at my leaſure. *G.* Let us goe together, I pray thee, that we may talke a litle. *T.* *c* O fond boy hold thy peace, unleſſe thou wilt be * complained of: It is not time to talke. Shouldeſt thou not make water * when thou breakeſt thy faſt? *G.* *e* I ſhould, but I forgot. *T.* Goe then alone, *f* with the good leave of [thy] Maſter, * and be not ſo forgetfull hereafter. *G.* I will obey thee, and I will remember it.

* quietly enough.

c O fooliſh lad. * accuſed, or noted * Of talking. * It was eaten the breakfaſt of three. *e* I ought to do it. *f* With thy maſters good leave. * Neither be thou.

The 69. Dialogue.

Malagnode. Gaſſine.

O Gaſſine what thinkeſt thou? I pray thee take heed to thy ſelf. *G.* *a* What ſhall I take heed of to my ſelf? *M.* Leſt thou fall into

a What ſhould I take heed of.

into a diſeaſe. *G.* * Upon what cauſe? *M.* * Upon too much intemperance of play. *G.* * Whereof doth the danger appear? *M.* Becauſe thou art * all of a ſmoake with heat, thou art *c* all wet with ſweat. *G.* Thou *d* admoniſheſt me well, and in time. In truth I did not *e* perceive it. *M.* * Give over *f* if thou heareſt me. *G.* Truely I heare willingly, and * I doe obey thee, for who can refuſe ſo *h* faithfull counſell? *M.* Wipe thy face with a *i* handkerchiefe, and * put on thy clothes quickly, leſt thou *k* get a ſudden cold. *G.* *l* I thanke thee, for I am * *m* very ſubject to diſeaſes. *M.* What is the cauſe? *G.* The infirmitie of my health, for thou ſeeſt *n* of how weake a body I am. *M.* Thou oughteſt to take heede to thy ſelfe. *o* ſo much the more. *G.* I know this well, and * both my parents doe give mee warning very often. But what doeſt thou? we are prone by nature to our deſtruction. *M.* O my Gaſſine * wee muſt not ſerve pleaſure, but we muſt provide for health by temperance. *G.* *p* The verſe of Cato *qq* to that * purpoſe is in readineſſe, *M.* *s* I remember it, but of theſe things at other times: now thou art * ſufficiently arayed, there is no cauſe that thou ſhouldſt *u* ſtay here any longer. *G.* O Malagnode moſt friendly *uu* admoniſher, farewell. *M.* Wilt thou that I *x* bring thee home? *G.* I have no neede of leading, *y* I am well, by the

* Of what, &c.
* Of over much exceſſe. * from whence, how?
* Thou doeſt wholly ſmoak with heat.
* Altogether.
* boil as the tides, or burn.
c Wholly of water.
d Warneſt me well and fitly.
e Think ſo.
* deſiſt or leave off
f If thou wilt hearken to me.
* I yeild my manner or obedience.
h Wholſome.
i A napkin. * array
k Take a, or draw upon thee.
l I give thanks to thee. * almoſt.
m Ready to fall into diſeaſes.
n Of how feeble a body, or conſtitution.
o More by ſo much
* both my father and mother do admonish me moſt often.
* It is not to be ſerved.
p Every man knoweth Catoes verſe.
qq To the end.
* Sentence

s I know it. * Clothed enough. *u* Thou tarry, or linger. *uu* Adviſer. *x* Leade, or conduct. *y* I have my ſelf well.

* Benefit. * care that thou be in health.

* goodneſs of God. *M.* My Gaſſine, * look to thy health.

The 70. Dialogue.

a *Rodinerare. Bobuſsard.*

a Robinerian.
b Very greatly, or exceedingly.
* Haſt not been.
d What e This is no newes. f are abſent.
g At every houre.
h Was to thee * in thy power.
* A certain man.
k nothing elſe t en.
l Time. m ſet on, or kindled
n Glory, o Thence.
p certainly.
q happen.

r A reaſon or reſpect.

* Of the divine honour.
* That thou tell.
t Why thou waſt abſent. u * I have writ. u [in the name of]
* Dictate to thee, or indite for thee.

I Marvell *b* greatly why thou * waſt not preſent to day in the morning. *B. d* Why doeſt thou marvell ſo much? *e* there is no newes here. Many *f* are away dayly, yea *g* almoſt every houre. *R.* But the victorie *h* was in * thy hands. *B.* What care I? Such a victorie as * one ſaid well, is *k* no other thing but a ſhort glory. *R.* But in the mean *l* while, modeſt young men are *m* inflamed more hereby to their ſtudies; neither yet doe they ſwell with vaine glory, but they referre to the *n* honour of God, whatſoever praiſe ſhall come *o* thereupon. *B. p.* Surely, that doth *q* fall out ſeldome, for there are moe who doe abuſe their victories, to their private glory, then who have a *r* regard * of the honour of God. *R.* Thou ſpeakeſt that which is like to be true. *B.* Yea [which is] moſt true. *R.* But I would * have thee to tell me, *t* why thou waſt away. *B.* u * I wrote letters to [my] father. *R.* In whoſe name? *B. x* Of my mother. *R.* Did ſhe her ſelfe * tell thee what to write? *B.* What ſhould I had written, unleſſe ſhee had

had *y* told me? *R.* What did the letters containe? *B.* It would bee *yy* long to tell thee. *R.* At least tell the * matter of them. *B.* It was divers and manifold, but I pray thee, *z* what doth it * concerne thee to know? *R.* Nothing. *B.* Why then doest thou aske so * earnestly? *R.* *a* For my mindes sake, as we are * for most part curious of hearing some newes. *B.* Thou doest * nothing but prattle, *c* let me alone. *R.* * Hearken a little. *B.* Goe to, I hearken, speak what thou wilt. *R.* *e* I desire to know, where thy father is? *B.* As if indeed thou knowest not. *R.* * How should I know? *B.* *g* Sith that he is * best knowne to thee, and seeing we are neighbours, I had not thought* that thou wast ignorant. *R.* Speake at length I pray thee; *B.* he is *i* at Lions. *R.* When went he *k*? *B.* Foure dayes * agoe. *R.* What doth he there? *B.* He doth * traffique. *R.* When * will he return? *B.* * At the end of the mart. *R.* At what time will it be ended? *B.* Aske the merchants, *m* it is not my * part to care for such things. *R.* Therefore what doest thou care for? *B.* That I feare God, * obey my parents, * learn good arts with *p* pietie. *R.* Verily thou speakest *q* magnifically. But tell me *r* in earnest, canst thou doe so great matters? *B.* Doe I * assume this to my selfe? but I rather confesse, * that indeed it is not in my power to begin. *R.* *u* What then shall bee done concerning thee? *B.* God himselfe will worke in mee by his spirit, *R.* Thou thinkest * passing well,

y Indited to me.
yy Over long.
* Argument or summe.
z And what hast thou to do.
* skil thee.
* greedily. *a* For the cause of my mind. * Almost, or most of us.
* no other thing.
c Omit me.
* Hear in few words.
e I long.
* From whence.
g Seeing that.
* Most known.
* Thee to be.
i At Lugdune.
* Hence.
* Exercise merchandize; buy and sell.
* Is he about.
* The mart being ended.
m It concerneth not me. * Office.
* And obey, or may obey.
* I may learn.
p godlines.
q worthily, with a majesty, or stately.
r In good earnest.
* Take to challenge.
* not so much as to begin, or to begin not to be in my power. *u* What shal become of thee.
* The best of all.

well, I did require nothing elſe of thee *B.* The thank is to God, to whom * I do acknowledge whatſoever good thing is in me. *R.* Thou [ſaieſt] this * well, and I indeed doe praiſe thee, leſt I ſhould ſeem to thee, [to doe] z no other thing but to prattle. *B.* When I ſaid that, in truth *a* I did jeſt. *R.* I tooke it ſo: *b* goe on to learn and to be wiſe, as thou haſt begun. *B.* Hee that hath given me faith, the ſame (as I hope) will * grant perſeverance. *R.* Thou hopeſt well, and I do hope the ſame *d* with thee; therefore let us goe on to live moſt *e* friendly, between our ſelves, as we have done * hitherto. *B.* In truth *g* * there ſhall be no want in me, * unleſſe I ſhall be * altogether deſtitute of * *h* the help of God. *R.* *i* God himſelfe turne away that: but doeſt thou heare the clock? *B.* How have we *k* finiſhed our ſpeech *l* in the fit time!

* I do refer as received.
* rightly.

z Nothing elſe.
a but ieſt.

b proceed.
* give me.

d As thou.
e Lovingly, or ioyntly. * as yet.
g It ſhall not be hindred by me.
* It ſhall not ſtand by me. * except, leſt deſtitute wholly.
* The divine help.
h of Gods grace.
i God forbid.
k Ended. l in very fit time. * which did ſo follow.
* Tranſlated.
n referred. o according to the adviſe.

*The two Dialogues * which follow are * n removed o by the counſell of the Author unto the end of this ſecond booke.*

The

The 71. Dialogue.

Roſset. Monachus.

FRom whence doſt thou come? *M.* From without. *R.* * What wenteſt thou forth? *M.* That I might buy paper. *R.* Haſt thou bought? *M.* I have bought. *R.* How much haſt thou bought? *M.* A quier. *R.* For how much? *M.* For penny farthing. *R.* Of what *d* ſort? *M.* Of the leſſe ſort. *R.* Shew it. *M.* See whether it be good. *R.* Truely it is good: *e* unto what uſe haſt thou bought it? *M.* Thou askeſt *f* fondly: what is the uſe of *g* papers, but to write? *R.* Yea [there is] another [uſe] *M.* What, tell [me]. *R.* *h* To roule up wares. *M.* I did meane it, of ſcholars paper, not of courſe paper, to wrap wares. For I am not a mercer. *R.* VVe uſe paper alſo to dry *i* our new writing. *M.* I know it. * Very well: but that is * blotting paper. *R.* And yet it is paper. *M.* Be it ſo. *R.* Therefore *k* the uſe of paper is *l* manifold, even in the ſchoole. *M.* I am compelled to confeſſe it. *R.* I will alſo tell thee another uſe, and indeed moſt common in the ſchoole. *M.* What? *R.* I dare not ſpeak without *ll* a preface of honour. *M.* What need is there to uſe

a From abroad.
* Why hadſt thou gone forth.
d ſhape, or ſort.
e For what purpoſe.
f Fooliſhly.
g Paper.
h To lap up wares in.
i That which is newly written.
* Sufficiently.
* Drinking.
k There are many uſes.
l Frequent.
ll Some words of reverence.

use a preface of honour betweene us? for words doe not *m* smell ill. *R.* Therefore I speake, sith thou wilt so. *M.* Speake freely. *R.* *n* To wipe the buttocks in the privie. *M.* * Cleane papers are not carried thither, but already written, and those * unprofitable. *R.* What then? yet they are papers. *M.* But I speake of cleane and new paper. *R.* But in the mean time, thou art *oo* overcome. *M.* Be it so indeed: it doth not repent me, of this our *p* disputation. *R.* But now * they depart from play. *M.* And therefore *q* let us depart from [this] place.

m stinke.

n To use in the privy, or house of office.
* Faire papers.
* good for nothing.

oo Conquered.

p Little conference.
* It is departed.
q Let us go.

The 72. Dialogue.

Hughe. Blasius.

HAst thou good inke? *B.* Why askest thou this? *H.* That thou mayest give mee a little. *B.* Hast thou * none then? *H.* Yea, but I cannot write with it. *B.* What hindreth? *A.* Because it is too thick. *B.* Doest thou not know *r* how to mingle it? *H.* I have no water. *B.* Allay it with wine. *H.* Much lesse. *B.* VVhat if thou shouldst allay it with vineger. *H.* Thereupon the paper * would leake. *B.* How knowest thou? *H.* I heard it of a certain Master, which taught me to write. *B.* But I heard another thing, more

* Not.
* Adeth.
r To make it thin, to mixe it, or to allay it.
* *Perflueret*, would sink, or run thorow.
* *Profluere* would run abroad, or the inke would.

more marvellous. *H.* * Of all good fellowſhip, ſhew it me. *B.* What wilt thou give me? *H.* A good pinne. *B.* Hear then what I have learned of a certain ſchoolmaſter of mine. Inke which is made thin with vinegar is hardly put out. *H.* It may be, but in the mean time give me a little for * [my] preſent uſe. *B.* Hold thy inkehorne well open, I will poure * thee ſome. *H.* Behold, poure in; *u* Ah! how thin is it! *B.* Peradventure becauſe there is not gum enough. *H.* But how bad coloured! *B.* Uſe it, if thou wilt, of what ſort ſoever it is, for I have * no better. *H.* What ſhall I doe then? *B.* Hoe fooliſh [boy] canſt thou not *x* mingle it well, with thy pen? *H.* I have mixed it enough: what might I doe beſides? *B.* Poure [it] again into my horn. *H.* *y* Hold it neerer: is there not enough? *B.* * Preſſe the linnen cloth with [thy] pen. *H.* I have preſſed it ſo that it is almoſt dry. what wil it be at length? *B.* *z* Good inke, or ſurely * indifferent. *H* The rule of mediocritie is good; as we have learned of our maſter. But whether can any good thing be made of two evils? *B.* When I ſhall * temper it, and * poure thee again, thou ſhalt ſee an experiment. *H.* *a* I even burn with a deſire * to ſee this thing. *B.* Reach now thine inke horne. * Take it, ſee. poure in. *H.* Oh, it is enough now: what *b* is this laviſh ſpending? thou haſt given me more then thou haſt * retained for thy ſelfe. *B.* Mingle it together again, * over and over. *H.* A Cooke could never * mingle his pottage,

* Tell it me of all love.
* The preſent occaſion.
* To thee.
* Fie out
* Not any better.
* ſtir, or temper it well.
* move, or reach it nearer.
y Bring it nearer.
* Thruſt together.
* Little linnen, or thy wool.
z It will be good.
* mean.
* Mingle it.
* ſhall poure to thee again.
a I vehemently deſire. * Of ſeeing.
* Behold.
b means.
* Kept
* again and again.
* poure together.
Temper.

tage, and ſauce better. *B.* Now at length make a triall. *H. c* Dictate to me ſome ſentence, that in the mean time I may learne ſomewhat. *B. E*xperience (as it is ſaid commonly) is the *d* miſtreſſe of things, haſt thou [it?] *H* Sooner * then thou ſpakeſt. *B.* **f* Verily, thou * knew it long ſince. *H.* Who *g* could be ignorant of that, which is ſo *e* vulgar? *B.* Now let us ſee. *H.* The matter will appear better, when the writing ſhall be dried well. *B.* What? wilt thou expect? * It is now over-dried. *H.* Oh ſee how black it is? *B.* Have I not ſpoken truely? *H b* Verily, thou hadſt ſometimes made triall. *B.* Therefore it will *i* be evident, that experience is the miſtreſſe of things. *H.* Moreover we have experience hereupon, that a good temper may bee made by the mixture of things. *B.* Now thou beginneſt to play the Philoſopher * more profoundly, therefore I depart. *H.* O long ſpeech of nothing! *B. l* It repenteth me * not, for we were * almoſt *m* aſleep with ſluggiſh idleneſſe.

c Dictate me ſome ſentence.

d The teacher.
* Then the word.
* To wit,
f Becauſe. * he'deſt it. *g* could be ignorant of.
f Common, uſuall

* It is drie now more then enough.
b Becauſe.

i Appeare.
k That a good temper may be made.

* More deeply.
l I do not repent it.
* nothing.
* Otherwiſe.
m Drowſie.

The end of the ſecond Booke.

THE THIRD BOOKE

Of a Scholaſticall Dialogues.

a Scholarlike communications, or conferences.

* IN WHICH THERE are contained Dialogues of the Maſter with the Scholars.

*To which dialogues of the maſter with the ſcholars are in.

An admonition.

Theſe [Dialogues] * are to be ſo read of *b* children, that of two *c* reading, one * may play the Scholer, the other *d* the Maſter.

* Shall be read ſo. *b* Scholars; *c* reading together. * may doe. *d* [may play] the maſter.

The firſt e Dialogue.

e Conference, or ſpeech.

One of the Scholars, the Maſter.

*Maſter be thou ſafe. *f* Bleſſe, or ſpeed.

GOD *f* ſave you Maſter. *P.* * Ieſus Chriſt bleſſe thee. * Are all riſen? *D.* All beſides * the little ones. *P.* * Is any one ſick? *D.* * None, thankes [be] to God. *P.* * What doe they? *D.* Some

* Be thou ſafe by Ieſus Chriſt, or God ſave thee thorow Ieſus Chriſt. * Have all riſen. * The little [ſcholars.] * whether is any ſick? * No one. * What is done?

l put

l Aray, or attire themſelves, or get themſelves ready.
* Luſtily, diligently, or cheerfully.
* Now * preſent.
o Even now *p* Get you then to prayer.
q by. *r* mediatour who maketh requeſt for us. *s* Go on.
t Till the houre of breakfaſt. *u* we are wont ſo.
x believe ſo. * almoſt.
y Put you in mind the more often.

l put on their apparell, others ſtudie * hard * already. *P.* Is the uſher * come? *D.* *o* A good while agoe. *P.* *p* Goe then to pray, and commend your ſelves diligently to the Lord God, *q* thorow Jeſus Chriſt our *r* interceſſour, and then *s* proceede in your ſtudies *t* untill breakfaſt time. *D.* Maſter *u* ſo we are wont. *P.* I *x* believe it indeed, becauſe ye are * commonly ſleepy and negligent, therefore I *y* admoniſh you ofner. *D.* Wee thanke you moſt curteous maſter: * will you any thing * elſe? *P.* *c* Speake to my ſervant * that he bring me my gowne.

* O moſt curteous maſter we have thanks to you. * Whether will you any other thing. * beſides. *b* Bid my man. * that he bring my gown to me.

The 2. Dialogue.

The Maſter, d *the Scholar.*

d And the ſcholar.
* Haſt thou not been to day? * at the holy aſſembly, or congregation. *g* I was there.
* have ſeen me.
h Are to be brought forth.
k Bid, or when you will, who had the aſſembly, or who made the ſermon.
* houre. * At the ſeventh houre. *m* out of what place.
* Theame. *n* From what Chapter, or in what Chapter?

* WAſt thou preſent to day * at the ſermon? *D.* *g* I was preſent. *P.* Who are witneſſe? *D.* Many of [my] ſchool-fellowes, which * ſaw me can witneſſe. *P.* But ſome *h* ſhall be produced. *D.* I wil produce [them] when you ſhall *k* command. *P.* * who preached? *D.* D. N. *P.* At what * a clock began he? *D.* * At ſeven of the clock. *P.* *m* From whence tooke he his * Text? *D.* Out of the Epiſtle of *Paul* to the Romans. *P.* *n* [Out of] what Chapter? *D.* [Out of] the eighth [Chapter.] *P.* Thou haſt anſwered well hitherto

thereto, now let us ſee what * followeth. * Haſt thou committed any thing to memory? *D.* Nothing which I can *p* rehearſe. *P.* * What, nothing? think [with thy ſelfe] a little, and ſee *q* thou be not troubled, but *r* be of good * audacitie. *D.* *s* Surely maſter I can remember nothing. *P.* *t* Not a word indeed! *D.* Nothing at all. *P.* Ho * thou lewd knave! * what good haſt thou done then? *D.* I know not, unleſſe that peradventure *y* I abſtained from evills in the meane time. Indeede that is ſomething, if ſo be that * it could have been, that * thou couldeſt have abſtained from evill altogether. *D.* I *z* abſtained as much as I could. *P.* * *a* Grant that it is ſo, *b* yet thou haſt not *d* ſatisfied God, ſith it is written; Eſchew evil and do good: But tell me I pray (thee) for what cauſe *f* wenteſt thou thither *g* eſpecially? *D.* That I might learne ſomething. *P.* Why *h* didſt thou it not? *D.* I could not. *P.* O *i* knave couldeſt thou not? yea *k* thou wouldeſt not or *l* certainly thou caredſt not. *D.* I am compelled to confeſſe [it] *P.* VVhat compelleth thee? *D.* My conſcience; which doth accuſe me *n* before God. *P.* Thou ſayeſt well, *o* I would to God [thou ſpakeſt] from thy * heart. *D.* In truth I ſpeake from my heart. *P.* It may be, but goe to; * what cauſe was there, *q* why thou committedſt nothing to memorie? *D.* My negligence, for I did not heare diligently. *P.* VVhat didſt thou then? *D.* I ſlept *r* ever and anone. *P.* *s* Thou art wont ſo: but what didſt thou* in the reſt of

* May follow. * and what haſt thou committed to memory, or what doſt thou remember? *p* report, ſay, or relate. * whether nothing. *q* that thou be. *r* be chearfull and call thy wits together. * mind. *s* Truly or certainly. *t* Indeed: canſt thou not remember a word? * Thou knave worthy to be breeched. * Therefore what haſt thou profited? *y* I was kept from naughtineſs, doing bad, or ill tricks. * It could be. * Thou couldeſt be kept from. *z* For bare. * Cauſe [it] to be ſo. *a* Be it ſo, *b* nevertheleſs. *d* obeyed, or done Gods will. * decline from, or ſhun evill. *f* Thou wenteſt. *g* chiefly *h* haſt thou not done. *i* vile fellow. *k* Thou nilledſt. *l* Surely. *n* with God. *o* I wiſh thou ſpakeſt. * Minde. * hath there been *q* why thou remembreſt nothing. *r* Eftſoons, or ever now and then. *s* That is thy manner. * In the other time.

of the time? D. *t* I thought of a thousand follies, as boyes are wont? P. Art thou *u* so very a childe that thou *uu* oughtest not to be attentive, *x* to heare the word of God? D. *y* If I could be attentive *z* I could profit somewhat. P. * What hast thou then deserved? D, [I have deserved] stripes. P. *a* Indeed thou hast deserved [them] and that most *b* largely. D. I confesse [it] *bb* ingenuously. P. I thinke, *c* even onely in word. D. Yea certainly from [my] * heart. P. *e* Peradventure [so] but in the mean time prepare thy selt * to be breeched. D. Ah master, [pardon me] I pray [you]: I confesse I have offended; but of no *f* ill mind. P. But this so *g* retchlesse negligence *h* doth come next unto * an ill mind. D. Indeede I doe not deny it, but * I beseech you to pardon me, for Jesus Christs sake. D. What wilt thou doe then, if I shall pardon thee? D. I will do my *k* dutie hereafter, as I hope. * P. Thou shouldest have added (*l* by the help of God,) but thou carest for that * but a little. D. Yea master, God * willing, I will *n* performe my *o* dutie hereafter. P. Goe to. I *p* pardon thy fault * for thy teares: and I pardon thee of that * condition, that thou * remember [thy] promise. D. O most courteous master, I thank you. P. *q* Thou shalt be * in speciall favour with me, if thou wilt *r* keepe [thy] promises. D. God *s* the best and the greatest *t* grant that I may. P. * I beseech him to grant it.

* I had a thousand toyes in my head.
u So childish.
uu Couldest not be attentive.
x At the hearing of Gods word.
y If I did mark.
z I could carry something away.
* Therefore what.
a Truely.
b Abundantly.
bb Freely.
c [Thou confessest] from the teeth outward.
* mind. *e* it may be.
* To stripes to be received, or to receive stripes. *f* naughtines, evill purpose, or pievishnes.
g Careless.
h Is next unto lewdnes. * I implore [or intreat] with teares your clemency by Jesus Christ.
k Office.
* There was to be added God helping.
l by Gods grace.
* a little. * helping.
* Doe hereafter.
o Office. *p* Forgive.
* To thy. * Law.
* shalt remember.
* I give [you] thanks
q I will love thee dearly. * In the greatest favour. *r* do as thou saiest, [*s* who is] best *s* inable me. * I pray he grant it.

The

The 3. Dialogue.

Martin the ſervant : the Maſter.

MAſter, there is * none to teach in the ſixth forme. *P.* *c* What a thing is this? where is maſter Philip? *M.* * He is ſick in his bed. *P.* How knoweſt thou? *M.** One of the ſcholars of the ſame houſe with him, told [me]. *P.* Tell my uſher. *M.* He is not in his * ſtudie. *P.* How knoweſt thou? *M.* For I * knocked at the doore * three or foure times. *P.* Tell the Doctor of the firſt forme, that he may ſend ſome one *b* of his [fellows] *M.* What if he will not ſend? *P.* * Goe thy way, fool: doſt thou think *i* him to be ſo impudent that he * dare reſiſt? Go thy way, make haſte.

* No man who may teach.
c What a matter is that, or what is that.
* He is holden with ſickneſs.
* A certain one of his houſhold ſcholars ſhewed it.
* Little ſtudy.
* beat upon the little doore.
* Thrice.
b Of his forme.
* Oh fool, get thee gone. *i* That he is ſo impudent.
* Can refuſe.

The 4. Dialogue.

Bardon. Maſter. *l* *Scholars.*

l The ſcholars.

MAſter. *P.* Hoe, what is it? *B.* There are certain who would * talke with you. *P.* Where are they? *B.* They *n* expect you in the ſtreet. *P.* I will goe to [them] * even now.

* Come together with.
n Looke for you.
* Now, or anone.

now. *B.* But they * are in haſt. *P.* Run before, and *o* ſend them into the court. *p* I follow thee: *q* expect ye in the mean while with ſilence.* I will be here by and by, that I may ſend you away to ſupper. *D.* *s* Oh what a good ſpeech!

* Urge, or are inſtant.
o bring them in into, &c.
p I will follow.
q Wait, or tarry.
* I will be preſent.
s Oh how pleaſant a word!

The 5. Dialogue.

Canell: the Maſter.

MAſter, what ſhal we *a* repeat to morrow in the morning? *P.b* To day in the morning I told [you] openly before the * diſmiſſion of the ſchool. *C.* But maſter, I was not preſent. *P. Al.* Aske [thy] ſchoolfellowes: for if * every one ſhould aske me concerning matters * *d* ſpoken of me openly, I pray thee, when would there be an end? therefore * take heede thou bee more wiſe hereafter. *C.* * I will look to it as much as ever I can. *P.* But where waſt thou? *C.* *g* I had gon forth. *P.** Why wenteſt thou forth? *C.* That I might looke to ſome buſineſſe, concerning which my father had written to me. *P.* Of whom askedſt thou leave? *C.* Of the *h* Uſher. *P.* VVhy not rather of me? *C.* Becauſe you were * buſie. *P.* VVhat did I? *C.* You * talked with * men of chiefe note, * who were come to talke with you in the court. *P.* Goe thy way: *l* now I remember.

a Render.
b I ſhewed you openly to day.
* breaking up, or leaving off.
Al. Therefore aſk.
* All one by one.
* ſpoken openly of me, or by me.
d Of which I have ſpoken openly.
* make [that] thou be. * I will care for it for my ſtrength, *viz.* with all my might, or to my uttermoſt power.
g VVent forth.
* VVhat hadſt thou gone forth.
h under-maſter.
* Occupied.
* Spake unto. * honorable perſonages, *viz.* worthy men.
* who were come.
l I remember now.

The

The 6. Dialogue.

The Master: Servant: Monitors.

HOe Martin. *F.* Anone master, * I am here. *P.* *Call me hither the five publique Monitors, whom *c* I have chosen yesterday for this moneth: knowest thou not? *F.* * Very well, for I my self was present. *P.* I thinke they are * every one [of them] in their * place, make hast. *F.* *I* will returne again very quickly. O master we * are all here, *Al.* what pleaseth it you to *command? *P.* It was enough to bid, for I am neither *b* Emperour nor Magistrate, I bade * that you should be * sent for hither: that I might *i* admonish you of your dutie: hearken then with *k* attentive eares and minds: you are not ignorant with how great feare of the Lord I * choose you openly yesterday in our common hall: *m* we began * with sacred praiers, our admonition followed, and [our] exhortation *n* to all * the company of scholars, concerning the feare of the Lord, and concerning manners, which may *o* become *p* studious [scholars] being conversant dayly in the schoole, and *q* then I choose you five, not without the *r* testimony of the best

* I am present, or here sit, or I am ready at hand.
* Call hither to me.
c I chooſed.
* The best, or passing well. * Every one of them are. *f* and it ory, or form. *f* I will come again.
* we all are present.
Al. command what you will. * command as an Emperour.
b a great commander.
* you to be sent for.
* Called for.
i put you in mind.
k Attentively, or diligently.
* have chosen. *m* we began with prayer.
* of sacred prayer.
n To all the schoole.
* The scholasticall company. *o* beseem.
p painfull youths, or students.
q Afterwards.
r Approbation.

r To this.
* It is come
s Second praier.
u Do not think.
x That that action
y Hath been invocated. * studiously.
* A toy or foolerie.
a Function. *b* Base.
* Anc with.
c proud.
d Notwithstanding.
e Your ministerie, or function to be.
f Execute, or discharge your dutie well. *g* as earnestly.
h Intreat witnessing unto you. *i* Through Jesus Christ. *k* You adde all diligence.
l Appertain, or belong. * let there bee away all favour.
o Thanke, reward, or respect. *p* The like things. *q* Amisse.
rr Sound.
r Of lewd boyes.
s Faint heart. * little.
t From executing their function.

x Let his fear be alwaies before your eyes. * The fear of him so great a Prince let it be alwaies conversant to you.
y Run into thee, or be hated of.
* Your own heavenly Father. *a* May be, or ought to be. * valew, or moment.

best youths, whom I thought fit *s* for this function: last of all,* we came to the * later prayer with giving of thankes: therefore *u* ye may not thinke *x* that action, in which the name of the Lord *y* was called upon so * carnestly, to have been * a sport, or a jest, and although *a* this office seem both *b* vile and abiect * among the unskilfull or *c* arrogant, *d* yet believe ye * that this your office is both honourable and holy: if so be that, you shall thinke otherwise, it cannot bee, that you can *f* doe your function well: therefore I exhort you *g* as much as I can, and I doe *h* heartily beseech you *i* by Jesus Christ that *k* you performe diligence, with the fear and reverence of God, in all those things, which you shall understand to *l* pertain to your office: therefore * let all partialitie be farre away from you, hatred, *o* favour, studie of revenging and *p* the like, which carry men *q* overthwart, and do corrupt *rr* sincere judgement: fear ye not the threats *r* of the wicked, who are wont to terrifie young youths of a *s* * base minde, *t* from doing [their] office: for what power have they over you? fear ye him rather, who is your Lord, who hath power of life and death. I say, *x* * let the fear of him so great a Prince, be alwaies before your eyes. You shall *y* incur (I know) the hatred of some wicked and dissolute [boyes], but let the love and dearnesse of * your heavenly father alone *a* bee of more [* weight]

* with

*with you, then all the ill *wil *c* of all men, Be yee alwaies mindefull of that word, *d* whereby our Saviour and chief Master did exhort his own Disciples unto constancie. If (quoth hee) the world hate you, know that it * hated me also before: Therefore *e* esteeme yee as a flocke of wooll, all threatnings of knaves, *f* offences, enmities, *g* for Christ himself, so that you may serve faithfully *for the glorie of God. * These are the things concerning which I have thought *h* *good to admonish you now for the shortnes of the time, besides those things which you heard yesterday in the *Al.* hall. *The first monitour.* O most courteous master, we give you *Al.* most humble thanks: and we pray Christ that hee may alwayes increase his gifts * in you. Also we earnestly *k* desire of you that you would give us your *l* exhortation *m* written, if it be not troublesome to you: whereby we reading it over sometimes amongst our selves *o* may fasten it more firmly * in memorie. *P.* I will doe that *p* * first of all, sith that you *q* * indeed require a most honest *r* thing. *The first Monitor.* VVee *rr* wish also to have of you (if it please you) a little *s* commentarie written, concerning the chiefe heads of our *t* Office: that wee may bee more certain, what is especially *u* to bee observed * of us in this * behalfe. *E.* Thou admonishest concerning this *x* in very fitte time, and so I had *y* now of late in my minde: but *z* one thing * after another

* To you. * enmities.
c Of all people.
d wherewith.
* Hath had mee in hatred.
e Make ye, or esteem of all threatnings.
f Offendings, or grudgings.
g In respect of Jesus Christ. * To the.
* These things are.
h That you were to be admonished, or warned of, * you to be now admonished.
Al. Common hall.
Al. The greatest.
* Unto you.
k Desire you.
l Admonition.
m Written thoroughly, or out.
o May remember it the better.
* To memorie.
p Presently, or forthwith. * the verie first time.
q It is an honest request.
* You require indeed.
r Matter. *rr* Desire
s A little brief duty.
t To be chiefly observed * to us.
* matter.
x In the fittest season.
y A good while agoe.
z One thing or other.
* Of another.

hath hindered me dayly. Therefore I will give [you] ſuch a little note, to wit, *a* which may contain whatſoever ſhall* belong unto the *c* duties of the publique Monitors. And you ſhall *d* write that out of my *e* firſt draught, which I will keepe * to that end, that I may deliver it alſo to other Monitors *g* to be hereafter. Now return ye every one into his own * form. *Ob.* Maſter we goe * *b* ſtraight thither.

a As containeth.
* Appertain.
c Offices.
d Write forth, or write down.
e Firſt example, or pattern.
* Therefore. *g* That ſhall be hereafter.
* Auditorie or place.
* The right [way.]
b ſtraight forth.

The 7. Dialogue.

Clericus. Præceptor.

**i* MAſter may not I and * my couſin go home? *P.* * Whereto? *C.* To the marriage of my *l* couſin germane. *P.* When is ſhe *m* to be married? *C.* To morrow. *P.* Why will ye goe ſo quickly? *C.* That we may change our *n* garments. *P.* * Yee may goe for mee, yet of this condition, that ye returne hither to bed to morrow. *C.* What if my Uncle *o* wil that we * tarrie * the latter wedding day? *P.* I know * certainly that he will not * ſtay you, ſo that you tell him * upon what condition I have * let you goe. *C.* We will * tell the truth. *P.* Goe your way, and *q* beware of all *r* intemperance, and *s* cauſe that your light

* Maſter is it not lawfull that I, &c.
i I pray you Maſter give me and my couſin leave, &c.
* My couſin german, or uncles ſonne.
* What thither?
l Siſters daughter.
m About to marry.
n Apparell, or rayment.
* It is lawfull that ye go by me, or I grant you leave.
o will have vs to tarrie.
* Tarrie for.
* *Reporia*, the feaſt, the latter wedding day. * Sufficiently. * Detaine or hold you. * By what law. * diſmiſſed, or ſent you away. * Confeſs. *q* Take ye heed.
r Diſorder, or exceſs. *s* See that your light ſhine.

may

may ſhine before all [men] * whereby that our heavenly father may be glorified. *c.* Indeed *t* we hope * that it will ſo come to paſs, *x* he helping us in all things.

* Whereupon, or that.

t We truſt. * It to be, or that it will be ſo. *x* by his help.

The 8. Dialogue.

Al. *Rot anus, the Maſter.*

Al. *Portanus.*

MAſter * may I goe forth? P.* What cauſe haſt thou to goe forth? *R.* That I may ſeeke ſome one of [our] countrey men *in* the marker. *P.* * *b* What neede is there of that? *R.* I will * ſpeake to him, * that he put my friends in minde * either to bring or ſend me ſome bread. *P.* Where bread doth faile, there all things are *f* to be ſold. *R.* That is a *g* common Proverbe *h* with us. *P.* Yea *i* very common every where, bread is ſo neceſſary to the life of mortall [men.] But to the matter, wilt thou goe forth now? *R.* Maſter if it pleaſe you, leſt I loſe *k* the occaſion of my buſineſſe. *R.* Goe thy way, and make haſte to return before dinner. *R. l* Indeed I * will doe [my] indevour.

* Is it lawfull for me to go forth?
* What cauſe of going forth is to thee.
* What is that needfull?
b VVhereto.
* command him.
* That he admoniſh mine.
* Of breade either to be brought, or ſent to me *s* or of bringing, or ſending me bread.
f Saleable, or to be ſet a ſale to buy bread.
g Uſuall, or vulgar.
h Amongſt us.
i Very uſuall.
* VVill give my diligence,

k This occaſion, or opportunity. *l* Truely. or doe my beſt.

The 9. Dialogue.

Puer. Master.

* MAy I not goe forth together with my brother? *P.?* What cause is there? *B.* That my mother may buy us * shooes: and then that we may goe unto the Barber. *P. l* Whereto? *B. m* To cut [our] * haire. *P.* What need * is there now? *B.* That we may *n* visit my uncle to morrow, if the Lord shall permit. *P.* Goe and returne quickly to your studie. But hoe, boyes, * bring me a testimony from your mother, against * to morrow, or bring a witness. *B.* I will * looke to that diligently, *p.* God assisting [me.] master will you have any thing? *P.* That ye *q* salute your mother * dutifully * *r* in my name.

* Is it not lawfull for me to go forth?
* Whereto, or what need is there.
* shooes for us, or to us
l Why thither?
m To pole us, * haire.
* Have you now.
n Go to see
* bring a certificate to me.
* To morrow day.
* Care for.
p by the help of God.
q commend me kindly to your mother.
* Officiously.
* In my words.
r From me.

The 10. Dialogue.

Albertus the Master.

MAster * may we not goe to the Barber? *P. t* Whereto? *A.* That we *u* may pole our haire. *P. x* Yee would * gladly goe forth

* Is it not lawfull for us, or to us?
t Why thither?
u May be poled.
x Ye would wish to goe forth. * Goe forth willingly.

forth fixe times * every day, but * tarry unto * to morrow, that ye may goe together with the reſt. *A.* But there will bee *a* a throng in the barbers ſhop, *b* for the market. *P.* What then? yee will have *c* leaſure enough to wait. *d* Betake your ſelfe to [your] ſtudie. *A.* maſter, as it *e* pleaſeth [you.]

* Daily. * Expect ye. * To morrow day.
a A great company, or croud.
b Becauſe of the market.
c Time enough.
d Get you.
e Liſteth or liketh you.

The. 11. Dialogue.

Bargius. The Maſter.

MAſter *f* I am ſent for * by my father. *P.* Where is he? *B.* In the Inne. *P.* When came he? *B.* He came even now. *P.* Who * told thee ſo quickly? He ſent a ſervant unto me. *P.* Where is he? *B.* He *h* lookes for me before the doores. *P.* Why haſt thou not * brought him in? *B.* He would not * come in. *P.* Why ſo? *B.* Becauſe he ſaith, *i* he is * in haſt. *P.* Call him, that I may talk with him * *k* a word or two, and *l* then goe thy way: but bee * carefull that thou * be here * very quickly. *B.* *m* I goe to call [him.]

f My father hath ſent for me. * of. * ſhewed.
h tarieth for me ſtanding before the doores.
* Sent in him. * Enter in.
i He is in haſte. * Urged by haſte. * In few [words.]
k A little.
l Afterwards.
* Care thou. * be preſent. * the very firſt. *m* I will goe.

The

The 12. Dialogue.

The Maſter. Buſcine.

WHere is Mattin? *R.* Hee went to the market. *P.* Whereto? *R.* To buy (as he ſaid) a girdle. *P.* *a* He ought not to goe forth without my commandement: but this [is] nothing to thee: who ſhall give you [your] drinking? *R.* Hee ſaid * that he would come againe at two of the clocke, that he * might give it us. *P.* What if he deceive [you?] *R.* *c* That is not his * cuſtome. *P.* *e* Except hee ſhall bee preſent at the *f* houre * put [my] wife in minde * of your drinking: for [ſhe] hath another keye of the * butterie.

a He ſhould not have gone forth unbidden or without my leave.
* Himſelf to return at the ſecond houre.
* May give us [our drinking.]
c That thing.
* manner.
r unleſs.
f Houre appointed.
* Admoniſh my wife.
* concerning.
* ſtore houſe, or ſtore cellar.

The 13. Dialogue.

The Maſter. Scarron.

I Marvell greatly from whence thou * now comeſt? *S.* maſter I return from home. *P.* VVhy * wenteſt thou home? *S.* To *k* aske [my] drinking. *P.* *l* For what cauſe broughteſt

* Comeſt now.
* hadſt thou gone.
k Fetch.
l Wherefore hadſt thou not brought it.

broughteſt thou not it? *S.* My mother *m* was * buſie. *P.* VVhat then? oughteſt thou to goe forth without my commandement? *S.* I confeſſe I ought not. *P.* Therefore what haſt thou deſerved? *S.* *n* To receive *nn* ſtripes: but *o* maſter, I pray you pardon me. *P.* VVhy *askedſt thou not leave to goe forth? *S.* Becauſe *q* I durſt not trouble you. P. VVhat did I? *S.* You held a certain little book and *r* read ſomething. *P.* It may be ſo, but *s* notwithſtanding ye trouble me oftentimes, for a lighter matter: now therefore prepare thy ſelfe to be beaten. *S.* *t* O maſter ſpare me, I pray you. *P.* Suffer [me] that I may * bethinke my ſelfe * a little before: goe to, I ſpare [thee,] both becauſe thou confeſſeſt it * ingenuouſly, alſo for that thou ſeemeſt to me *y* ſtudious enough. *S.* Moſt curteous maſter I give [you] * moſt humble thanks.

m was about buſineſs. * buſied.

n To be breeched. *nn* Jerks. *o* I pray you maſter pardon me. * Haſt thou not asked leave of going forth? *q* I was afraid of troubling you, *r* you did. *s* Nevertheleſs ye interrupt me. *t* I pray you maſter ſpare me. * Think. * Somewhat. * Freely. *y* Sufficiently painfull. * The greateſt thanks.

The 14. Dialogue.

William: the Maſter.

MAſter * I have no paper left to write: * will you give [me] a book? *P.* Vnto what uſe? *G.* Partly * for dialogues, partly * for examples. *P.* Haſt thou *c* put them into thy book? *G.* I have put them in. *P.*

* There remaineth no paper to me, or paper remaineth not to me, * whether will you. * To dialogues, or conferences. * To write copies. *c* Set them down.

* Shew

* Let me ſee.
* behold to you.
e Written down.
f Eighteen ſheets.
g Greater paper.
h That he may not doubt.
* Referre, or write down.
i His own book.
* Beware.
k miſpend or mar.
l At thee.

* Shew [me.] *G.* maſter * ſee. *P.* What [is] that? thou haſt *e* put downe *f* xviij: wilt thou then have of the *g* greater? *G.* If it pleaſe you. *P.* Aske of [my] ſervant: and *h* leſt he doubt, ſhew him thy booke, that he may * put the ſame into *i* his [book] *G.* I heare [you] *P.* Heare alſo, * take heed thou doeſt not *k* abuſe thy paper, leſt thy father be angry *l* with thee grievouſly. *G.* God grant I may uſe [it] well.

The 15. Dialogue.

Grivet: the Maſter.

n Wherefore?
* Knives for the Table.
o What?
* Already dull and unprofitable.
q other knives.
r Help thee. * leſt [deceit] Be put upon you, or leſt it be deceived unto you.
s couſened, circumvented, or overreached.
u Take heed.
* God helping.
* The honour of h'm

Maſter, may I goe forth? *P.* *n* For what cauſe? *G.* That I may buy * table knives. *P.* VVhere are [the knives] which thou hadſt? *G.* I left [them] at home. *P.* *o* Why ſo? *G.* Becauſe they were * become dull and good for nothing. *P.* Haſt thou money to buy *q* others? *G.* My mother gave me. *P.* Who ſhall be [thy] *r* helper to buy [them?] *G.* Gerard. *P.* Goe verily: and take heed * leſt you be *t* deceived. *G.* We will *u* beware * by Gods help. *P.* Indeed he helpeth all [men]; but them eſpecially, who refer all things to * his honour.

The

The 16. Dialogue.

Vernet: the Master. Spatula.

MAster * may I speak unto you a word or two? *P.* Speake. *V.* VVe two *b* propounded (*c* if it might seem [good] so unto you) to goe walke *d* abroad whilest the rest play. *P* Whither will ye go forth? *V.* Into the neereſt * ſuburbs. *P.* But what will you doe walking? *S.* We will handle ſome *f* dialogue. *P.* But of good and honeſt matters. *S.* This fairneſs of the time, and ſo * goodly a *g* face of the earth will *h* offer unto us ſome * fit matter to talke of. *P.* * There is never wanting matter of praiſing God, onely to his true worſhippers. *V.* Never *l* in very deed: but that we may return to the purpoſe, maſter * will you ſuffer us *m* to goe forth without the citie. *P.* *n* I would never permit [you] but that your perpetuall *o* fidelitie * hath beene thorowly known unto mee, and [your] true love *p* of learning: eſpecially ſith that lewd youths have deceived mee often *q* in this kinde: therefore goe ye forth, and then return *qq* quickly to ſupper.

* Is it lawfull [for me] to ſpeak a few words unto you.
b Determined.
c If you ſhould think fit.
d Without doors.
* Place near unto the Citie walls, or under the Citie wals.
f Speech or conference.
* Faire.
g ſhew.
h Give or afford.
* Honeſt argument.
* Matter of lauding God is never wanting.
l Truely, or indeed.
* Doe you permit.
m To walk out of the Citie.
n I would never ſuffer you but that
o Truſtineſs.
* Had been.
p Of learning, had been tried.
q After this manner, or herein. *qq* In due time, or due ſeaſon.

The 17. Dialogue.

Isaias : the Master.

MAster, * may I goe forth? *P.* VVhither * wouldſt thou goe? *I.* To the *t* tailor. *P.* VVherefore? *I.* To fetch [my] * overſtocks. *P.* Are they *x* made readie? *I.* They are I think. *P.* Thou ſayeſt well, *y* I thinke: becauſe the matter is uncertain. *I.* But he had promiſed me againſt this day. *P.* What if he *z* deceive? *I.* It will be no marvell. *P.* Now alſo thou haſt ſpoken truely, for *a* Artificers ſeldome *b* * performe their promiſe againſt the promiſed time. *I.c* Notwithſtanding maſter I goe to ſee, if you permit me. *P.d* I hinder thee not. *I.* maſter will you any thing? *P.* Yea that thou make haſt: * leſt thou come to ſhort *e* too thy leſſon. *I. ee* You admoniſh [me] well: I goe my way.

* Is it lawfull to goe abroad.
* doſt thou covet to goe forth. *t* botcher, or mender of old clothes.
* breeches, hoſe for the thighes. *x* done. *y* I geſs, or ſuppoſe. *z* Deceive thee. *a* Craftſmen. *b* doe fulfill their promiſe. * perform fidelity, *c* never theleſs, I will goe. *d* I hinder thee nothing, * Leſt thou be wanting to thy leſſon. *e* To take thy leſſon, or leſt thou cannot ſay. *ee* you give me good counſell.

The 18. Dialogue.

Caius : the Maſter.

MAy I goe abroad? *P.* VVhither. *B.* Home. *P.* Hoe, *g* to gadde home ſo oft? *C.* My mother * commanded that I and my brother

* Is it lawfull to goe forth? *g* To go ſo oft home. * had commanded.

brother ſhould * go to her to day. *P. b* i For what matter? *C.* That our *k* girle might *l* look our clothes. *P. m* What [is] that? *n* have you lice? *C. o* Yea indeed *p* many. *P.* Why have ye not *q* told my wife [of it?] *C. r* We durſt not. *P.* As tho ſhe is ſo very *s* hard. She hath a girle eſpecially for that cauſe, that ſhe may *q* look to *t* the cleanneſs of you all: neither *u* are ye ignorant of it, but ye *x* are glad to have an occaſion given you to ſee your mother: tarry therefore; I will take order to morrow, that [your] clothes *y* be thorowly looked. *C.* But [my] mother will chide us. *P.* I my ſelf *z* will pacifie her, † be ye quiet.

* Come unto her. *b* whereto, or to what end? *i* For cauſe of what matter? *k* maide *l* Search, or pick [our] garments to us. *m* what is this? *n* Are there lice to you? Are ye louſie? *o* And indeed many. *p* We have many. *q* Admoniſhed my wife, or put my wife in mind of it. *r* we have not bin bold. *s* Difficult or ſtraight towards you, or hard to be pleaſed. *t* See that you be kept cleanly. *u* your cleanlineſs of all *x* ye are. *y* Rejoyce. *z* An occaſion of viſiting your mother to be given. † Be ſearched thorowly to you, † quiet or content her. Reſt you, or be ſtill.

The 19. Dialogue.

Al. *Tornarius. Maſter: the boyes.*

MAſter, *a* may I goe home to morrow? *P. b* whereto? *T. c* To fetch bread. *P. d* Haſt thou no bread left? *T. e* I have ſome indeed, but very little. *P.* What [doth] [thy] brother? *f* is he to goe with thee? *T.* My father hath *f* bidden [him.] *P.* When *g* metteſt thou with him? *T.* On thurſday when he *h* came into this citie. *P.* VVhere ſaweſt thou him? *T.* At the market. *P.* Doſt thou not *i* lie? *T.* I doe not lie. *P. k* How wilt thou prove [this?] *T.* There are of my ſchool-

Al. Tornator. *a* Lads or ſcholars. *b* Is it lawfull for me? *c* Whither? *d* To require. *e* doth there remain no bread to thee. *f* There remaineth indeed, but &c. *g* will he go, &c. *h* Command ſo. *i* ſpeakeſt thou with him? *k* had come. *l* Speak untruely. whence.

* At length. *m* Are present.
* It is true altogether
* I permit that thou go. *p* God be with you, preserve you.
* We pray the same. *q* heartily. * mind.
* come hither again. *s* God willing.
* Care, or be carefull of. *u* be mindfull of. *x* Even. *xx* I will be more carefull.
* Whether will you any thing?
[That you commend me to your parents. * That you shew salutation [or health] to [your] parents in my words [or in my name]
* Ye also farewell.
a With a slow pace, not too fast.
b Because of the heat.

schoole-fellow? who were present. *P.* Who * I pray thee? *T.* Blase and Audax *m* are here. *P.* Boyes, is it true? *Pu.* [It is] * very true. *P.* How know ye? *Pu.* We saw his father, and we heard the very words. *P.* If it be so * I give thee leave to go home with [thy] brother. *T.* master farewell. *P.* The Lord God *p* keep you. *T.* We wish you the same *q* from our * heart. *P.* But hoe, when will you be * here again? *T.* To morrow at evening, *s* God assisting. *P.* * See that thou *u* remember [thy] promise. *T.* I will bee carefull. *P.* *x* Verily, as thou art wont. *T.* Yea, *xx* I hope, better: * will you any thing? *P.* [* That you do my commendations to your parents. *T.* I will do it willingly: master, farewell again. *P.* * Fare ye well also: and walke *a* softly *b* for the heat of the Sunne. *T.* We are wont to do so.

The 20. Dialogue.

The Master, Villariane.

* What will it to it self. *c* bin absent.
d I was to stay at home. * It behooved me to stay &c.
* That I might be present to my mother
* Office * I did reade more often to her.

WHat meaneth it, that thou hast *c* bin away this whole weeke? *d* * I was of necessitie to carry at home. *P.* Wherefore. *V.* * That I might be with my mother who was sicke. *P.* What * service didst thou perform unto her? *V.* * I read to her very often. *P.* What didst thou reade? *V.* Something out

out of the * holy Scripture. *P.* That [is] a holy and laudable* ſervice. I wiſh all would * ſo ſtudy the word of God! But what didſt thou nothing beſides? *V.* As oft as *g* it was needfull, I * ſerved her with [our] *h* girle. *P. Al.* Are all theſe things true? *V.* I have * teſtimony. *P. k* Bring it forth. *V. l* Behold. *P.* Who writ it? *V.* Our ſervant * for my mother. *P.* I acknowledge his *m* hand, becauſe thou haſt oft brought *n* [it] me from him. *V.* *May I then return unto my *p* ſeat? *P.* * Why ſhouldeſt thou not, ſith thou haſt ſatisfied me? *V.* Maſter * I give you thanks.

* Sacred letters. * Miniſtery. * ſtudy ſo in the word.
g There was need. *Did miniſter to her. *h* Maide-ſervant.
Al. Whether are theſe things true altogether. * Witneſs or evidence. *k* let me ſee it. *l* See. * In the name of my mother. *m* writing. *n* a writing, or his hand.
* Is it lawfull therefore. *p* Form or place * what elſe ſhould be lawfull? or why ſhould it not be lawfull?
* I give thanks [to you.]

The. 21. Dialogue.

Al. *Lucet, the* q *under-Maſter.*

Al. Lucet. *q* Uſher.

MAſter * may I go forth? *H.* What cauſe * haſt thou to goe forth? *L.* I muſt goe to the market. *H.* * Whereto? *L.* That I may buy leather. *H.* For what *t* uſe? *L.* * *u* For the ſoles of my ſhooes. *H.* VVho ſhall help thee in the buying? *L.* A certaine townesman to whom my father hath * committed this. *H.* * Thou ſhouldſt * have come to me with the reſt who * went to the market. *L.* I was buſied. *H.* In what matter? *L.* In writing letters to my father. *H.* When wilt thou * ſend *y* them? *L.* To day, if I ſhall find * any of our countrey-men in the mar-

* Is it not lawfull for me to, &c.
t What need haſt thou to goe forth?
* Is to thee of going.
* Why thither?
t Purpoſe. * To the.
u For ſoling. * commanded, or given this in charge. * Thou haſt ought, or ſhouldſt. * to go unto.
* have gone for to, &c. * give.
y Thoſe letters. * any our countriemen.

ket *H.* Goe thy way, and * remember to be present at the * accustomed houre. *L.* I will remember.

* Thou shalt be mindfull. * Wonted.

The 22. Dialogue.

Arator, the Master.

MAster, * I went forth by your * permission * at one of the clock: now I return. *P.* Hast thou * dispatched thy business? *A.* I have dispatched it, *c* thanks [be] to God. *P.* Well done, what a clock is it? *A.* * It is almost two. *P.* * Call me [my] servant, *c* and then go to [thy] drinking with the rest.

* I had gone forth. * Leave. * At the first houre. * cared for, or looked to. a I thanke God. * The second houre is at hand. * Call my servant to me. *c* afterwards.

The 23. Dialogue.

Heugh, the Master.

MAster, will you * lend me some money? *P.* * What need hast thou of money? *H.* That I may *c* satisfie Sylvius. *P.* How much dost thou owe him? *H.* * Three halfpence. *P.* * For what cause? *H.* Because *e* he hath written some Dialogues * for me. *P.* Shew [them.] *H.* See, if it please [you] *P.* Goe to [my] Usher, *f* tell [him] that he may

* Give me mutually, or to lend a little money. * what need is to thee of money? *e* pay * a penny with a half. * By what name. *e* he writ. * To me. *f* Bid him.

may give [thee] *g* as much as thou deſireſt *H.* Maſter,* I give [you] thankes. *P.* * *gg* There is no [cauſe] that thou give mee [thankes], but *b* put it into thy booke. *H.* But I have * ſet it down in my book alreadie. *P.* VVell done, ſhew it to the *k* Uſher himſelf.

g So much as, or how much. * I give thanks to you.
* It is not. *gg* There is no cauſe of thanks.
b Refer it, or ſet it down in thy book.
* Referred it now.
k under-maſter, uſher.

The 24. Dialogue.

Al. *Plaſius, the Maſter.*

MAſter, may I goe to [my] *m* Tutor. *P.* *n* VVhat cauſe moveth thee? *B.* Hee * commanded that I ſhould * talke with him to day * if I could tend. *P.* Whoſe *o* commanded he? *B.* * Now three dayes agoe. *P.* VVhere * ſaweſt thou him? In the court, which is * over againſt the *p* Church. *P.* But *q* ſee thou doe not lie. *B.* * Farre be it from me to lie; if thou wilt, I will * bring witneſſes of my ſchoolfellowes, which were preſent with me. *P.* VVho are they? *B.* Daniel and *Al.* Corderius: wilt thou that I *t* go to call them? *P.* Tarrie, I will talke with them. But *u* tell [me] *uu* what doth [thy] *x* Tutor need thy * help? *B.* *y* To write out ſome thing. *P.* * At what a clock then wilt thou go unto him? *B.* Now if it pleaſe you. *P.* When wilt thou *z* return hither? *B.* As ſoon as he ſhall * diſmiſſe me. *P.* Now goe

Al. Blaſius. * Is it lawful. *m* guardian, or governour. *n* whereto? * had commanded, or bidden. * meet with him, or come unto him. * If it might be lawfull by my leiſure. * now the third day agoe.
* Haſt thou ſeen.
* Of the region.
p Temple. *q* Take heed thou lie not.
* Let a lie be farre from me. * Give *Al. Corderius.*
t Send for them.
u Tell me. *uu* What need hath thy Tutor of thy help?
x Governour. * diligence or labour.
y To ſet down.
* Therefore at what houre. *z* come hither again. * ſend me away, or let me go.

thy way, and *c* * doe my heartie commendations to him. *B.* I will doe it willingly.

c Commend me heartily to him.
* Say unto him very much salutation from me.

The 25. Dialogue.

Scriba, the Master.

MAster, my father *e* inviteth you to dinner, if it please you. *M.* Is he alone? *S.* I thinke [he is] alone, *f* besides * our household. *M.* Excuse me to him, for *g* I was invited *h* other-where *i* even now. Notwithstanding give him thanks * from me. *S.* Will you *l* any other thing? *M.* Nothing but that thou return *m* quickly to the schoole. *S.* [I will return] quickly, * by the help of God.

e Biddeth or desireth you. *f* Except for our household he hath no guests.
* The people of our own house.
g I am bidden.
h O herwise, or to another place.
i Alreadie. * In my name or word.
l Any thing else.
m Timely, or betimes, early.
* God assisting, or helping.

The 26. Dialogue.

Gasper, the Master.

MAster, * may I have leave to go forth? *P.* Whither? *G.* First to the *p* tailour, *q* afterwards to the barber. *P.* Why to the tailour? *G.* That I may * get my stockings amended. *P.* Are they *s* torn? *G.* [They are] so

* Is it lawfull.
p botcher.
q And then.
* Care for my Rockings to be mended.
s Rended.

ſo torn, that I can ſcarce put them on. *P.* Why to the barber? *G.* That I may ſhew him * a boyle which I have riſen *t* of late in my thigh. *P.* Uncover it that I may ſee it. *G.* See [it,] ſeeing it pleaſeth you ſo. *P.* It is * a fellon. *G.* *x* I did conjecture ſo. *P.* When thou haſt opened it to the barber, * requeſt him, to give thee an *y* emplaſter, *a* fit for an ulcer. *G.* I will doe * as you adviſe. *P.* But is there any who will goe forth with thee? *G.* Yea, *John Fluvien.* *P.* What buſineſs hath he? *G.* [He] alſo will goe to the barber. *P.* Goe ye then together and return *b* likewiſe. *G.* Will you any thing * elſe? *P.* That you * return quickly, leſt you * loſe your drinking.

* An ulcer which is riſen to me in theſe daves. *t* now lately.
* A ſore or boile called a Cars haire.
x So ghaſſed.
* Deſire of him that he adde to thee.
y Salve, *a* good for a boile.
* That which you counſell.
b In like manner together. * beſides.
* Haſten your return.
* Be puniſhed by your drinking, or by the loſſe of your drinking.

The 27. Dialogue.

Latomus: the Maſter.

MAſter, * may we have leave to go forth? *P.* Are ye many who * deſire to goe? *L.* Almoſt all. *P.* * What meaneth this? *L.* There is a market to day, * thence it is that almoſt every one will *g* buy ſomething for himſelf. *P.* Now I am buſier, then that I can * *h* inquire into the cauſe of every ones going forth: goe therefore to the * ſub doctor, who may *i* take notice, and himſelf may

* Is it lawfull for.
* will go. * What will this to it ſelf.
* Thereupon it commeth to paſſe.
g Buy himſelf.
* Know the cauſe of going forth of every one. *h* examine the reaſon. * Uſher, or teacher under the Uſher. *i* Know.

*Go with you, or lead you forth. * Moſt curteous maſter we thank you.

* conduct you, if he be at leiſure. *L.* * VVe thanke you moſt curteous maſter.

The 28. Dialogue.

The Maſter, Theophilus.

HAſt thou then *n* met with Peter to day? *T.* * To day. *P.* VVhere? *T.* In the *o* Church. *P.* At what a clock? *T.* At eight in the morning. *P.* * Askedſt thou him not when he will come to the ſchoole againe? *T.* I asked [him]. *P.* VVhat [ſaid] he? *T.* I know not quoth he. *P.* * Thou ſhouldſt have * exhorted him to returne ſpeedily. *T.* I dit it, and indeed *q* * at large. *P.* Thou didſt well: but what *Al.* anſwered he? *T.* * That he was ſtayed ſtill by [his] father to gather [his] fruits. *P.* What if thou write to his father himſelfe concerning * the ſtate of our ſchool? for peradventure hee will bee moved, * to ſend back [his] ſonne the ſooner. *T.* If it ſhall *t* ſeeme good ſo unto you, I will doe it and that * carefully. *P.* Therefore do [it] * the very firſt time; but heare, write *tt* moſt fully: afterwards ſhew me thy letters, before thou * deliver them to bee *u* carried. *T.* Maſter I will doe it * carefully.

n Talked with. * Yes even to day. *o* Temple. * Haſt thou not asked him. &c. * He is to go to the ſchool again, or to return to it. * Thou oughteſt to exhort him. * Perſwade him. *q* Largely, or in a long ſpeech. * In many words. *Al.* doth he anſwer. * Himſelf to be kept back as yet by [his] father, to gather fruits. * Our Scholaſticall ſtate. * That he may ſend back. *t* Seem ſo. * Diligently * Alſo the firſt time, or very quickly. *tt* At large. * Give them. *u* Conveyed or ſent away. Diligently.

The

The 29. Dialogue.

Petavell: the Maſter.

MAſter, * may I goe forth by your leave? *P.* VVhither muſt thou goe? *Pe.* To the barber. *P.* * Haſt thou no other buſineſſe? *P. Al.* To goe from the barber to buy points, from thence * to get me to the * ſhoo-maker. *P.* Why to the ſhoo-maker? *P.* That he may put a latchet to one of my ſhooes. *P.* When wilt thou diſpatch all theſe things? *P. a* Within the ſpace of an houre, as I hope. *P.* Peradventure there will be many * waiting in the barbers ſhop. *P.* It may be: but if I ſhall ſee, * that I muſt tarry longer there, I will * expect untill * Saturday. *P.* Is there another who will go forth? *P.* Pontanus ſaith, * that he will buy paper. *P.* Dꝛeſt thou know * that he hath neede? *P.* I know [it.] *P.* Go ye therefore together: * both of you are called diligently for your own buſineſſe; and be not loyterers. *P.* We will take heed, God * helping.

* Is it lawfull for me to go forth.
* Is there no other buſineſs to thee.
Al. I will go.
* To go. * cobler.
* Why wilt thou go.
* knit to, or tie a ſhoo latchet.
* Within an houres ſpace.
* Expecting.
* To be tarried.
* ſtay or tarry.
* The day of the Sabbath.
* Himſelf to be willing to buy paper.
* need to be to him.
* Either of you let him care for diligently.
* Neither be ye ſlow backs, or truants.
* willing.

The 30. Dialogue.

Carbonarius, the Maſter.

MAy * I have leave to go forth? *P.* Whither? *C.* To the *d* tailour. *P.* *e* Whereto? *C.* * That he may take meaſure of me for a coat. *P.* * What ſtuffe haſt thou to make it on? *C.* Blacke cloth. *P.* Where is it? *C.* In my *f* cheſt. *P.* But * Who is thy tailour? *C.* Peter Sylvius. *P.* Is he a skilfull * workman? *C.* I have heard ſo, and he is known of my father, who commanded * me to go to him. *P.* Where dwelleth he? *C.* * In the hoſpitall ſtreet. *P.* Is it not very farre: ſee that thou *gg* run not up and down. *C.* I will take heede. *P.* * They eaſily obtain leave of me who never deceive [me.] *C.* God * forbid that I *i* ever deceive you.

* Is it lawfull to goe forth. *d* botcher, or mender of clothes. *e* VVhy thither? * That he may meaſure out a coat to be made for me. * VVhat matter is there to thee. *f* Arke. * who is a tailor to thee? * Artificer. * That I ſhould goe unto him. * In the ſtreet of the hoſpitall, or almes houſe. *gg* wander not. * They who never deceive, do obtain leave of me eaſily. * Turn it away. *i* Deceive ever.

The 31. Dialogue.

Luterinus, the Maſter.

MAſter * may I ſpeake a word or two? *P.* Speake what thou wilt. *L.* When ſometimes you may ſay to ſome of us, * where is

* Is it lawfull [to ſpeak] a few words. * VVhere is, &c.

is* the bellowes ? or give me the bellowes ? † it doth not appear whether *Follis* be of the Maſculine, or Feminine gender. *P.* I confeſs it doth not appear: what then ? *L.* * How therefore can we know ? *P.* Why have you never asked me * of this ? *L.* We aske ſo many things ſo often, that we are afraid, leſt we ſhould be troubleſome to you. *P.* As if indeede † ever * make ſhew of this: contrarily, I love you ſo much more, * as you aske the ofter: for what doe I more deſire then that * at length I may ſee you both notable [boyes] and * moſt learned ? *L.* Moſt curteous maſter * wee give you very hearty thanks. *P.* * I my ſelfe and yee owe that thanks to our God, who * alone of his goodneſs hath given a good will to both of us. *L.* Hee grant, that wee *q* may alwayes uſe this benefit well * to his owne glory: But tell [us] I pray you, of what gender is *Follis* ? *P.* Of the maſculine. *L.* But I rather * would have ſaid * that it is of the feminine gender. *P.* VVherefore ? *L.* Becauſe * *Pellis* is ſuch a one, which is *t* ſet down for an example, in our * Accidence. *P.* Thou didſt gheſſe at that, not without cauſe: for [words] ending in *is*, *x* of which ſort this word *Pellis* is, are feminines * for the moſt part. *L.* Not all therefore ? *P.* There is *y* ſcarſe any rule ſo generall which wanteth an exception: therefore *Follis* *z* doth fall under an exception, becauſe it is the maſculine [gender.] So ſome other; as *ignis*, *piſcis*, *axis*. *L.* But *a* how

* The pair of bellows.
† It is not plain.
* Therefore how ?
* Concerning this.
* Bear this before me.
* By how much you aske me more often.
* I may ſee you ſometimes. * the beſt and moſt learned.
* We have the greateſt thanks.
* I and ye.
* alone hath given a good will to both of us of his gentleneſs.
q Uſe alwaies this benefit rightly.
* to the glory of him.
* would had ſaid.
* It to be.
* [This word] *pellis*, is of the feminine Gender. *t* put.
* Rudiments [of the Latin tongue.] or the introduction.
* conjecture, or judge.
x What a word.
* of the greateſt part
y Scarcely.
z Is contained under.
a From whence.

how may I * know them? *P.* Thou ſhalt * eaſily know them, when thou ſhalt come to the rules of Grammar: But in the mean time *b* obſerve thoſe* attentively who ſpeak Latine, and * apply thy ſelf diligently *d* to the imitation of them. *L.* But maſter, * that is long to. *P.* *e* Very goodly buildings are not made * but in long time. *L.* Experience teacheth us that. But my father would ſee meg learned in a yeares ſpace. *P.* And I would ſee it in the ſpace of one day: But what *h* doſt thou? * time is to be expected in all things. Thy father * becauſe he hath no learning, knoweth not *i* what learning is worth, nor with how great labours it is gotten. *L.* You ſay the *k* truth: but what may I anſwer unto him, when he *l* complains againſt me *m* of the ſpace of [ſo] long time in getting * learning? *P.* I will teach thee, *n* whileſt we are at ſupper: now goe to play with the reſt, that I may *o* betake my ſelfe * unto [my] ſtudie. *L.* maſter I *p* pray you pardon me, I have *q* interrupted you. *P.* Thou haſt * not interrupted me: for I was not buſied: Moreover, if it had beene troubleſome to me to heare thee, *s* could I not have * deferred thee unto another time? *L.* *u* You might have done that *x* by your own right. *P.* Therefore goe thy way.

Know them eaſily.
b Mark diligently.
* The ſcholars ſpeaking latine
* Accommodate.
d To imitate them.
* This is farre to.
e Worthy or famous.
* Except.
g To be a ſcholar.
* In a daies ſpace.
h Meaneſt thou?
* We muſt expect a time in all things.
* Becauſe he hath not learned letters.
i The worth, or price of learning.
k True, or that which is true.
l wonders at me, or chides me.
m Concerning the long time.
* Letters.
n Between ſupping, or as we ſit at ſupper.
o Goe or get me.
* Into.
p Pardon me I pray you.
q Troubled you.
* Hindered me nothing.
s Was I not able [to do.]
* Rejected, or put thee off. *u* You were able [to] *x* At your pleaſure, or by your own authoritie.

The

The 32. Dialogue.

Caſtrinovanus: the Maſter.

MAſter God ſave you. *P.* Thou commeſt * in due time: * what newes bringeſt thou? *C.* My father ᵍ intreateth you that we may goe together * for [our] recreation into his orchard in the *a* ſuburbs. *P.* The * fairneſſe of the weather doth invite us * thereunto: and now we are *b* keeping holiday: but what ſhall we ſee there *c* pleaſant *d* to be beholden? *C.* Divers and fair trees with their fruits, alſo a marvellous varietie of herbs and flowers. *P.* Nothing is more pleaſant then thoſe things, at this time. *C.* * Such is the *e* bountie of God towards us. *P.* How indeed ought we * to extoll him with *f* continuall praiſes! *C.* But I am afraid * leſt we cauſe my father to ſtay. *P.* *b* Expect ſo long, whileſt I change my gown, that I may be fit to walk. * I am alreadie *i* prepared, now let us goe: But is [your] father at home? *C.* *k* He expecteth us *l* before the doores. *P.* The matter * is well: ſee that thou ſalute him *m* decently. *C.* We have bin admoniſhed often concerning this matter, * by your inſtruction.

* Luckily, or happily.
* What doeſt thou report.
ᵍ Beſeecheth you.
* For the cauſe of our mind, or recreation.
a Under the Cities walls.
* Clearneſs.
* To that thing.
b Unoccupied.
c Which is pleaſant.
d To the ſight, or view, or worth the ſeeing.
* That is.
e Goodneſſe.
* To proſecute.
f Daily.
* Leſt we be in delay [or a hindrance] to my father.
b Tarrie, or wait.
* now I am readie.
i prepared, readie.
k He tarrieth for us.
l Without, or at the doores.
* Hath it ſelf well. *m* comelily, ſeemlily, reverently. * you teaching us.

The

The 33. Dialogue.

David, the Maſter.

MY father *u* commendeth him very heartily unto you. *P.* Sayeſt thou [ſo?] when returned he * from the countrey? *D.* Onely yeſterday. *P.* How doth he? *D. o* * Paſſing well. *P. p* But thy mother, where is ſhee? *D* She is *Al.* in England as yet. *P.* Where in England? *D.* At *q Al.* Ciceſter. *P.* VVhat heare you concerning her? *D.* that ſhee is in good health, through the * goodneſſe of God. *P.* The Lord God *t* preſerve her. *D.* I pray ſo to. *P.* * Recommend mee very heartily to thy father. *D.* I will doe it * carefully.

* My father doth ſay very much ſalutation unto you.
u Doth heartily commend him.
* Out of the countrie.
o Very well.
* The beſt of all
p But where is thy mother.
Al in France.
q Chichester.
Al. Orleance. * To be indued with good health. * benefit, or mercie. *t* keep her ſafe. * Say again very much ſalutation to thy father in my words. * diligently.

The 34. Dialogue.

Buchod, the Maſter.

MAſter, * may *a* I have a few [words?] *B. b* Speak freely. *B.* Why doe we not ſay, *hic arbor*, *c* like as *hic labor*? in like manner, why do we not * pronounce the Genitive caſe, *arboris*, *d* the laſt ſave one long, as

*Is it lawful. *a* intreat *b* ſay. *c* aſwell as we ſay. * utter, or bring forth.
d The laſt ſyllable ave one.

as * *e* commonly in other Nounes of the ſame termination? *P.* Becauſe * uſe of ſpeaking hath approved it otherwiſe, * for the * analogie hath not place every where: but where *g* it failes,* their manner is to be followed, who have ſpoken * well and purely: for very Latine it ſelf doth *ſtand more *i* by uſe and authoritie, then by reaſon. *B.* Give therefore authoritie *k* concerning the Noun *arbor*. *P. Arboris exeſæ truncus*, in Virgil. Doſt thou not ſee here manifeſtly both the Gender and *l* the Accent? *B.* Maſter * I ſee it. But are there not others, of the ſame accent? *P.* Firſt of all, all Greek [Nounes] as *Caſtor, Caſtoris*, ſo *Hector, Neſtor*, and like [Nounes.] *n* In like manner theſe two of the Neuter Gender. *æquor, æquoris, marmor marmoris.* There are alſo certain Adjectives, as *memor memoris*, and *immemor* compounded of it: * ſuch alſo are the compounds of *Decus* and *corpus*, as *indecor indecoris, tricorpor, tricorporis*. But thou * mayeſt finde out eaſily *o* by thy ſelf, theſe things noted * *oo* amongſt the Grammarians, for this thy age doth require * dayly greater diligence. * Moreover, thou wilt hold theſe things more firmely in memory, *p* which thou haſt found out, by thine owne labour and diligence. *B.* Moſt curteous maſter, * I give you thankes, that you doe not onely *q* teach mee, but alſo admoniſh [mee] with ſo great curteſie. *P.* Thou doſt well: but in the mean time * I would have thee to remember * to aſcribe onely to God, whatſoever

* Almoſt. *e* uſually. * cuſtome, or the manner. * For neither the analogie hath, &c.

* The manner of ſpeaking proportionably to the common rules of Grammer.

g The analogie.

* The uſe of thoſe [men] * rightly. * conſiſt *i* in uſe, or practiſe then our reaſon.

k For *arbor*, for the manner of the increaſe, or accent and Gender.

l The quantitie, or increaſe.

* I ſee it.

n Alſo.

* The compounds of *Decus*, &c. are ſuch.

* Shalt.

o Of thee ſelf. * At.

oo By the Grammarians. * Every day.

* It commeth hither that thou wilt hold in firmer memorie theſe ſame things.

p Which thou ſhalt find out by &c.

* I give thanks to you. *q* Teach me ſo curteouſly.

* I Will thee to remember.

ever good thing cometh to thee * from my labour: for we labour in vain in teaching, unleſſe * God ſhall bleſs our labours. Thou knoweſt that of the Apoſtle. Neither he that planteth is any thing, neither he that watereth, but God that giveth the increaſe. *E.* Truely we ſhould be more * ſenſeleſs then lead, if wee ſhould *y* be ignorant of theſe things, which you * beat upon ſo oft to us, and ſo diligently. *P.* It behoveth you both to remember, and alſo to record [them] *ſo much more carefully. But now it is time, that thou * betake thy ſelf, to thy daily task, * and I will ſhut up my ſelfe in the mean time, into my * ſtudie.

* To refer onely to God, as being received of him whatſoever, &c.
x The favour of God ſhall come to our labours.
* Heavie, blockiſh, or dull.
y Not know theſe.
* Inculcate.
z more diligently by ſo much.
* Refer.
* But in the mean time do hide my ſelf in my ſtudie.
* Little ſtudie.

The 35. Dialogue.

The Maſter, Oliver.

SAy in Latine, a booke. *O. Liber. P.* Of what Gender [is] *Liber? O.* Of the Maſculine [Gender.] *P.* How knoweſt thou? *O.* * By the uſe and cuſtome *a* of ſpeaking well. *P.* Shew the uſe. *O.* For we ſpeaking daily ſay thus, * Whoſe booke is this? *Cuius eſt hic liber?* In like manner we ſay oftentimes, My booke, *Liber meus*; thy booke, *Liber tuus*; a good booke, *Liber bonus*, and the *c* like. *P.* Thou haſt anſwered well; but who

* Of the uſe.
a Of right ſpeaking.
* The book of whom.
c Like [words.]

who taught thee the *u* uſe of ſpeaking? *O.* Maſter you your ſelfe. *P.* Doeſt thou then know all the uſe of the Latine tongue? *O.* If I **d* knew, I would not be a ſcholar. *P.* What then? *O.* *ſ* A maſter peradventure. *P.* Goe thy way; I am content with thy anſwer. *O.* Truely *g* I am glad. *P.* Give thanks to God who hath given thee wit, and a good mind. *O.* God grant I may acknowledge alwaies his benefits towards me. *P.* * I pray * that he may bleſſe thy ſtudies. Oliver * what meaneth this? *Oliver.* That you pray well for me. *P.* Remember thou therefore alſo to pray well * for all men, from thy heart, and eſpecially for thy ſchoole-fellowes. *O.* Maſter I will remember. *P.* *h* God helping. was to have been added. *O.* *i* I forgat, I confeſſe.

u Manner.
* Hold it. *d* Know it perfectly.
e Then.
ſ Is may be a maſter.
g I reioice.
* God grant.
* That he may accompanie thy ſtudies with his favour.
* VVhat will this to it ſelfe?
* To all from thy mind, heart.
h Thou ſhouldeſt had added; God willing.
i I confeſs I forgat.

The 36. Dialogue.

The Maſter, Daniel.

Daniel, attend that thou maiſt learne to turn * Latine well into Engliſh. *D.* Maſter I attend. *P.* But diligently. *D.* Yea moſt diligently and from my * heart. *P.* Thou doſt well. *D.* Therefore *m* propound to me Latine [words] as you are wont [to propound] unto me ſometimes. *P.* *Quid opus eſt?* *D.* VVhat is needfull? *P.* *Gallina.* *D.* To a hen, *P.* *Vt.* *D.* That. *P.* *Illa.* *D.* She. *P.* *Sit.* *D.* Be.

* Latine words, or ſayings.
* Mind.
m Aske me.

P. Bona

P. *Bona.* D. Good. P. Thou haſt * turned well. Now anſwere *n* to every part of this ſpeech * by name. D. I will anſwere *o* as much as I can, * ſo that you goe before me. P. *Quid.* D. It is a Noune. P. *Opus.* D. A Noune. P. *Eſt.* D. A Verb. P. *Galline.* D. A Noune. P. *Vt.* D. A Coniunction in this place. P. *Illa.* D. A Pronoun. P. *Sit.* D. A Verbe. P. *Bona.* D. A Noune. P. Goe to, let us ſay again, that thou maiſt underſtand *p* all things a little more fully. D. What ſhall I anſwer now? P. Shew ſhortly the declining of every part, as I am wont to teach you. D. Goe then before me as you have begun. P. *Quid* D. *Quid cuius*, a *q* lame Noune Subſtantive. P. *Opus.* D. *Hoc opus, operis*; *ut onus, oneris.* P. *Daniel* thou art deceived. D. *r* VVhy ſo? P. Becauſe *opus* is an Adiective here. D. Hoe an Adiective! how is it declined? P It is *s* undeclined. D. * VVretch that I am! I had never heard that. P. * [This] *t* was to be added, that I know, or that I remember. D. VVherefore? P. Becauſe peradventure thou hadſt heard [it,] but thou *u* remembredſt badly. D. It may be, but (I pray you) goe on to teach me: what doth this Noune ſignifie in Engliſh? P. It is not wont to be turned * into Engliſh, except ioyned with this verb *Sum*, *s.* D. Give an example. P. Thou haſt examples daily in [thy] mouth. D. * They do not now come to my minde. P. Art thou not wont to ſay, and to heare of thy ſchoolfellowes; * I have need of paper, inke, money

* Conſtrued.
n To all the parts by themſelves, or one by one.
* Word by word.
o As far forth as I ſhall be able.
* You ſhall go, &c.

p Every thing.

q Out of rule.

r VVhat.

s Not declined
* Me wretch.
t Hath been.
u That I know was to be added.

u Hadſt remembred.

* In Engliſh.

* Now they do not run to me, or meet me.

* there is need to me.

ney, and the * like? *D.* I confesse I say it oftentimes, and I heare it oft, but I marke x little. *P.* Therefore marke now, and commit to memory. I have need of money to buy bookes: or so, I want money; or I have to doe with. *D.* xx Give likewise another example, I pray you. *P.* Thou hast need of roddes that thy slothfulnesse may be *driven away. *D.* Master, I in truth doe confesse [it:] but God (as I hope) will y have mercy on me. *P.* God hath pitty of all, who call upon him holily. But we have spoken now * sufficiently concerning the Noune *Opus*, * as much as doth belong to you; I return to the rest. *Est.* *D.* *Sum, es, esse*, a ‡ lame Verbe. *P.* *Gallina.* *D.* *Gallina, æ, ut mensa, æ.* *P.* *Ut.* *D.* It is not declined, because it is a Conjunction; In English, That, to the end that, for that. *P.* *Illa* *D.* *Ille* of the Masculine Gender, *illa* of the Feminine [Gender,] *illud* of the Neuter. *P.* Decline it in the Feminine [Gender.] *D.* *Illa, illius, illi, &c.* *P.* *Sit.* *D.* a It was spoken of * before. *P.* *Bonæ.* *D.* *Bonus*, A Noune Adjective of the Masculine Gender, *bona* of the Feminine, *bonum* of the Neuter. *P.* * Compare it to the Example. *Ex justus, justa, justum; Bonus, bona, bonum.* *P.* Now aske yee * one another, that ye may handle all things more fully.

* like [things.]
x but a little.
xx also.
* driven out.
y have pitty, or be mercifull.
* many things know
* which doth appertain.
‡ unperfect, out of rule.
a It is.
* now.
* Confer.
* mutually.

The 37. Dialogue.

Blanderius. The master.

MAster. *P.* What wilt thou? *B.* * May I have leave to goe home? *P.* Why before the *time? *B.* My father commanded that I should goe * now. *P.* * What need hath he of thee? *B.* He will send me unto [our] *farme-house. *P.* *Whereto? *B.* To fetch grapes, and *e* with the same *ee* labour, *to shew something to our Bayliffe. *P.* What if thou deceive me? *B.* I will bring a *testimony, as I am wont. *P.* When wilt thou *f* return? *B.* *At one of the clock, as I hope. *P.* * How so soon? *B.* Our * farme-house is not far * hence. *P.* *g* Goe indeed.

* Is it lawfull?
*houre.
* goe away.
* what needeth thy diligence, or help?
*town, or village.
*what thither?
e or together.
ee diligence?
* to doe an errand to our Bayly.
* certificate?
f come again.
*At the first houre.
*How [canst thou] come so soon?
*village.
*from hence.
g Goe thy way.

The 38. Dialogue.

Al. P. *D. Al. R.*

MAster, *g* doth it please you to hear my excuse? *P.* When *wast thou away? *D.* Yesterday. *P.* *At what a clock? *D.* At *one of the clock. *P.* What was the cause. *D.* * I was sent for. *P.* * By whom? *D.* By my father. *P.* *Who told thee? *D.* Our servant. *P.* Why *Al.* came he not to me? *D.* Because he said *that he was in hast. *P.* * Hast thou witnesses? *D.* Master, they are here. *P.* Goe thy

g will you heare?
*hast thou been.
*At what houre?
*I have been.
*from whom.
*who shewed it thee?
Al. camest thou not.
*himself to be urged by haste.
*Are there witnesses to thee?

thy way, ſit in thy place, I wil * examine them in the mean while.

*ask them concerning it.

The 39. Dialogue.

The Maſter. Michael.

WHy cameſt thou no ſooner? *M.* *m* I did expect [my] brother. *P.* where is he? *M.* He *n* tarried behinde in the market. *P.* Why* haſt thou not brought him? *M.* He deſired to buy inke. *P.* Yea peares, apples, or ſome other fruits. *M.* I know not, *yet he ſaid * ſo. *P.* Sith you are brethren, why have you not *o* common inke at home in a *p* pot? *M.* [My] brother wil have nothing common with me. *P. M.* Wil he then [have] all things proper to himſelfe? *M.** That is it. *P.** Put me in minde *pp* when he ſhall come, I wil teach him what brotherhood is. *M.* Maſter, I wil doe it. *P.* Goe thy way into the place.

m I waited for.
n abode, or ſtaid behinde.
*broughteſt thou him not?
*would buy.
*notwithſtanding.
*that.
o inke in common.
p viall, cup with a hollow belly.
M. he will. *yea very ſo. *admoniſh me.
pp when he commeth.

The 40. Dialogue.

D. P.

*MAy I be permitted to be away at two of the clock? *P.* What buſineſſe haſt thou? *D.* My father *needeth my *r* help. *P.* In what matter? *D.* That I may write ſomething *s* for him. *P.* But in the

*is it lawfull, &c.
*hath ſome occaſion to uſe me.
r diligence.
s to him.

meane time, thou wilt not t repeat [those things] which are * appointed you. *D.* I have * learned them already. *P.* Well done. *D.* Doth it please you to heare me? *P.* I will heare [thee] to morrow, * when I can y tend. *D.* Master, doe you permit then, that I z may be away? *P.* Goe to, I permit it; but so, that thou bring * to morrow, a * testimony written. *D.* * I bring you alwayes * a writing either from my father, or from our servant, a in the name of my father. *P.* Thy father doth well; for there are many who feed me with lyes; Now goe thy way, and * commend me to thy father. *D.* Master, I will doe it.

t render.
* prescribed unto you
* learned perfectly, or without book them now
* when I may by my leisure.
y attend.
z may be absent.
* to morrow day.
* a certificate, or note.
* I bring alwaies to you.
you.
* a note.
a in my fathers name, or for my father.
* say salutation to thy father in my words.

The 41. Dialogue.

Master. Caperone.

HOe *Caperone. C.* * Anon master. *P.* * Why * doth thy brother weep? *C.* He is sicke *P.* How knowest thou? *C.* It appeareth sufficiently. *P.* By what signe? *C.* Because he hath vomited. *P.* What c grieveth him? *C.* [His] head and stomacke, as he saith. *P.* Why * went he not home? *C.* He durst not. *P. d.* But durst not thou * tell me of it? Go to, thou thy selfe lead him * home, and shew * carefully to [his] mother, * how he is; make haste, why doest thou loiter? lead him * softly. *C.* Master, I will lead [him.].

* Oh, or here.
* what?
* weeps thy brother?
c troubleth, or paineth him, or where is he sick? why tooke he not himself home?
* got himselfe.
d But thou, durst thou not? * admonish me, or put me in mind of it. * even untill home.
* diligently. * how he hath himselfe.
* with a slow pace, leasurely.

The

The 42. Dialogue.

The Maſter. Tiliack.

HOe, *Tiliak*, follow me into my chamber *I have matter to admoniſh thee of privately. *T.* Maſter I am * here. *P.* Wilt thou never come *f* early to the ſchoole? *T.* I cannot come ſooner. P. Thou ſayeſt *g* this alwaies: what hindreth [thee?] *T.* *g* There is *h* no body at our houſe * to awake me. *P.* No body? *T.* No body at all. P. Have ye not a girle? *T.* We have indeed, but *hh* ſhe careth not to raiſe me. *P.* Yea thou (as I think) doſt not care to riſe, doe I not ſay true? * why doeſt thou hold thy peace? Anſwer ſomething now at length. *T.* * Wretch that I am, what ſhall I doe? *P.* There is * no cauſe * that thou ſhouldeſt feare, confeſſe the truth. *T.* What if I ſhall confeſſe it? *P.* *i* Hoe, believe me I wil pardon thee. *T.* Ah, it ſhameth [me.] *P.* I pray thee let it not ſhame [thee] to confeſſe the truth, otherwiſe thou ſhalt be beaten: goeſt thou on to hold thy peace? Hoe Monitour, * goe to his mother to ſee and aske. *T.* Maſter, I pray [you]* doe not ſend, I wil tell you all the matter, I wil *l* hold back nothing. *P.* Goe to, * be of a *m* good courage. *T.* Indeed it is ſo as you have ſaid. *P.* *n* This is not

* [there is a matter] that I wil admoniſh thee of aſunder, or ſeverally.
* preſent.
f betimes.
g that ever.
h none.
* who may awake, &c.
hh ſhe hath no regard
* to ſtir me up.
* what?
* me cative.
* nothing.
* that thou feare.
i Why?
* goe to ſee unto his mother, and ask.
* [ſee] you doe not ſend. *l* retaine, or conceale.
m good cheare.
* Take a good heart.
n That.

not enough, I wil heare all things *o* severally. Shew me plainly how the matter * standeth. *T.* When the girle commeth *q* to stir me up, first I answer nothing, as if I sleepe in earnest; and then, if she *r* urge me more, I lift up my head * heavily; I sit in my bed, *t* I cast my doublet * upon my shoulders, as being about to arise straightway. *P.* How * finely doest thou tell [it!] * So God love me, I love thee more now then ever *u* I did. *y* Proceed. *T.* As soon as the girle is gone out of the chamber, then * I *z* bow my head back upon the pillow, and put down my feet. *P.* Doest thou also sleepe againe? *T.* I indeed sleep againe wel and * quietly. *P.* How long? *T.* Until our *b* girle come the second time. *P.* When she returneth, what saith she to thee? *T.* [She] exclaimeth, [she] crieth out, [she] *c* is madde. P. What words doth [she] use? *T.* Hoe knave (quoth [she]) when wilt thou be in the schoole? I wil tel thy Master, that he may *d* beat thee wel: thou wilt never rise, unlesse thou shalt be * stirred up twice or thrice. *P.* *e* Doest thou promise in good * sooth * that thou wilt doe thy duty hereafter? *T.* If ever I shall fall back * I wil intreat no more pardon, but wil be conteut to be beaten openly with rods, and that most *g* bitterly. P. Indeed thou promisest very wel, but thou wilt not perform [thy] promises? *T.* *h* The Lord God helping [me.] *P.* By what means wilt thou move him? *T.* By faith, and by *i* continuall

o asunder.
*hath it selfe,
q to get up.
r call upon me mote earnestly.
*very hardly, grievously, or with much adoe.
s I seem to put on my doublet.
*to my shoulders
*goodlily, or well.
*As God loveth me.
u I have done.
y Goe on.
z I bend back my head.
a lie down.
*Also doest thou?
*pleasingly.
b maid.
c wood, or in a rage.

d Jerk thee.
*raised, or roused up. *e* wilt thou?
*faith, or truth, or sincerity.
*thee to do thy duty.
*I shew, [or plead] no cause, but wil be beaten.
g sharply, severely, or cruelly.
h Through the help of God.
*reason, or way,
*bow him.
i daily.

tinuall prayers. P. Otherwiſe thou canſt obtaine nothing. *T.* *k* In truth I doe believe it. P. It is not enough to believe it, unleſſe thou * be carefull to effect it diligently. *T.* I wil look to it *m* with all my power, and I wil *n* meditate that one thing day and night. *P.* Thou ſpeakeſt * paſſing wel, * ſo that yet thou proceed to be mindful. *T.* How can I forget? The Preachers doe never ceaſe *o* to admoniſh of that; you alſo maſter, doe exhort us almoſt daily unto it, and you pne wel, becauſe we are all very negligent. But I *p* the chiefe of all P. Therefore doe thy endeavour, that thou firſt of all change theſe *r* manners, and remember eſpecially *s* to be alwaies a * ſpeaker of truth. *T.* God grant that I never lie. P. Oh how happy ſhouldeſt thou be! *T.* I ſhall be happy enough preſently, if onely you ſhall * ſee me free. P. I wil doe what I have promiſed thee, but of that * condition that thou remember thy promiſe, and that thou performe *u* in deed, like as now thou haſt undertaken to me. *T.* * Therefore what *x* remaineth, that I may goe away *y* free? P. Yea ſomething remaineth, tarry and heare * preſently. *T.* Maſter *z* as long as you wil. P. Amongſt *a* other things it is meet [that] thou ſhake off that ſluggiſhneſſe, which is wont to * hold thee in thy bed, for it doth not become *aa* a ſtudious youth to be ſleepy and *b* ſluggiſh, but to be cheereſull and * ſoon awaked, as thou ſeeſt ſome of [thy] ſchoole-fellowes. Doeſt

k I verily believe it.
* care.
m to my uttermoſt power. *n* think on.
* daies and nights.
* the beſt of all.
* whileſt that.
o to put us in minde of that.
p chiefly.
* give thy diligence.
r manners the firſt of all.
* true, a lover of truth, or to ſpeak the truth.
* abſolve, or acquit me, forgive me, let me goe.
* law.
u in very deed, or in truth.
* received.
* what then?
x lacketh. *y* quit.
* even now.
z how long?
a the reſt
* detain thee.
aa ſtudent.
b idle, or ſlothfull.
* raiſed, or got up, vigilant.

eſt thou not *remember the divine precept of *Peter* the Apoſtle? *T.* What is that? *P.* Be ye ſober (quoth he) and watch. *T.* O how oft had I heard it, but * alas, I never uſed it. *P.* See that thou uſe it * carefully hereafter; neither that onely, but other precepts of living wel, which thou haſt heard ſo oft, which thing indeed if thou ſhalt diligently* perform, thou ſhalt * provide wel for thy ſelfe, *eſpecially thou ſhalt be *d* pleaſant to thy parents, alſo to me, and to thy ſchool-fellowes, and to conclude (that which is the chiefe) thou ſhalt be deare to God who wil promote thy ſtudies every day more, to the glory of his name. *T.* O *e* How great fruit doe I perceive by this our admonition! *P.* Truly, I rejoyce *exceedingly both for thine own ſake, and the ſake of thy ſchool-fellowes. *T.* What if you * ſhew them my *g* repentance? *P.b* I indeed wil ſhew it * preſently, that they may learn by [thy] example, *i* nothing to be more acceptable to God, then to acknowledge [our] fault, and to * return * to amendment. Sonne farewel, and be preſent * at three of the clock in the * auditory. *T.* Moſt loving Maſter, I give * you very great thanks.

The end of the third Book.

*hold in memory.

*ah griefe.

*ſtudiouſly.

* doe. * conſult, or adviſt. * firſt of all. *d* wel-pleaſing.

e how much benefit? *vehemently. *cauſe *make known to them.

g ſorrow for my fault.

b Indeed I wil make it known.

*the very firſt time. *i* that nothing is more pleaſing. *to amend. * to good fruit, or thrift. *at the third houre. * ſchoole. * moſt hearty thanks, or moſt great thanks.

THE

THE FOURTH Book of Scholaſticall DIALOGUES;

Containing [a] ſomewhat more grave matters, eſpecially in manners and in Chriſtian doctrine.

[a] more grave by a little.

The firſt Dialogue.

Perialdus. Samuel.

Samuel, I pray * thee helpe me a little. *S.* What is * it? *P.* I know not what hath * fallen into my eye, which troubleth me [c] very ill. *S.* Into whether eye hath it fallen? *P.* Into [my] right [eye.] *S.* Wilt thou [that] I looke into it? *P.* * Of all love looke into it. *S.* Open [d] [it] [dd] as much as thou canſt, and hold it immoveable. *P.* I cannot hold it from [e] twinkling. *S.* Tarry, I my ſelfe

* give me thy diligence, or lend me thy help. * that.
* fallen to me into, &c.
* hath me very evilly.
[c] very ſore.
* I wil love thee.
[d] thy eye.
[dd] as wide.
[e] winking.

*And what doeſt thou ſee?

g pluck it forth, I pray thee.

*thou thy ſelfe ſee.

i a ſmall part.

k ſo very ſmall.

*try, prove.

*that nothing is, &c.

l concerning.

m excelling.

*who hath us ſo deare.

*Is nor my eye red unto me?

o A little.

oo for becauſe.

*it to grieve me as yet.

*why ſhould I not believe it?

*have felt ſuch grief.

*price.

*how much?

*therefore nothing.

*I have thank to thee.

*there may be given a place of requiting

* I had ſpoken.

ſelfe wil hold it with my left hand. P.* Doeſt thou ſee any thing? *S.* I ſee ſome little thing. P. I pray thee g pull it forth, if thou canſt. *S.* But, I have plucked it forth already. P O wel done what is it? *S* *See thou thy ſelfe. P. It is *i* a mote of duſt. *S.* And in truth ſo very little, that it can ſcarce be ſeen. P. See how much griefe *k* ſo little a thing can bring to the eyes. *S.* Truly [it is] no marvel: for none of the outward members is ſaid to be more tender than the eye. Thereupon alſo it commeth to paſſe, that we may *find by experience,* nothing to be more deare unto us. P. God doth approve this, when ſpeaking *l* of his love towards us, in Zachary, in the ſecond chapter, he ſpeaketh thus: He that toucheth you, toucheth the apple of mine eye. *S.* O the *m* immeaſurable goodneſſe of God, *who loveth us ſo dearly! P. * Is not mine eye very red? *S.* o Somewhat, *oo* to wit, becauſe thou haſt rubbed it. P. Doeſt thou not believe * that it paineth me ſtil? *S.* * How can I but believe it, who * have had experience of ſuch trouble ſo oft? P. Experience is the miſtris of things. *S.* So it is ſaid commonly. P. VVhat * reward ſhal I give this Phyſician for [his] labour? *S.* * So much as we have covenanted for. P. The concluſion is ſhort, *nothing therefore: but nevertheleſſe * I thank the, and I wiſh * I may have an occaſion to requite thee. *S.* But rather God forbid. P. Thou haſt corrected me wel: * I ſpake unwiſely, but without

*guile.

* guile. *S.* So I took it, but in the mean time *u* it is lawful to jeſt, eſpecially that we may exerciſe *x* our ſelves in the Latine tongue. *P.* The Lord God grant, that all our ſtudies may be referred *y* to his glory. *S* He grant [it] I beſeech [him.]

* deceipt.
u we may jeſt.
x us.
y to the glory of his name.

The 2. Dialogue.

Alexander, Charles.

BEhold, I reſtore thee * that which thou lenteſt me, and *I* give thee * very hearty thanks. *C.* * There is no cauſe that thou ſhouldeſt give me [thanks.] but hadſt thou uſed it ſufficiently? *A.* Thou haſt granted [me] the uſe of it long enough, *d* which is thy courteſie. *C.* I pray thee ſpare not * any thing that I have, as oft need ſhall be. *A.* I wil not ſpare, *e* ſith thou commandeſt ſo. *C.* Thou ſhalt doe me a very acceptable turn. *A.* I give thee moſt hearty thanks, thou alſo uſe our [things,] if * thou ſhalt have any need. *C.* * There is no cauſe thou ſhouldeſt * wiſh me, I am * bold enough of mine own *g* accord. *A.* Yea thou [art] over baſhfull. *C.* Be it ſo: nevertheleſſe thou *b* wilt perceive it ſome times. *A.* I *i* * deſire ſo, farewel. *C.* The Lord God preſerve thee.

* that lent.
* the greateſt thanks.
* There is not, that that thou give, &c.
d ſuch is thy humanity.
* my things.
e when.
* there ſhall be.
* There is not.
* warn, or admoniſh.
* imprudent.
g free-will, or of mine own ſelfe.
b ſhalt.
i wiſh. * will.

The

The 3. Dialogue.

Paul. Quintine.

WHy *ought we to hear the Goſpel diligently? *Q.* That we may learn to worſhip God *k* according to his wil. *P.* Doſt thou anſwer me no other thing? *Q.* What ſhould I anſwer? for I know nothing beſides. *P. l* And not alſo, that we may live ſoberly and juſtly? *Q.* I pray thee *m* declare unto me thoſe two Adverbs. *P.* Soberly, that is to ſay, continently: Juſtly, that is to ſay, in juſtice; to wit, that we give to every one his own. So it commeth to paſſe, that Soberly appertaineth to the private life of every one, and *n* juſtly to charity which we owe to our neighbour. *Q.* But my *Paul*, hear [me:] *o* doth not the worſhip of GOD *p* contain all theſe things? *P. Quintane* thou thinkeſt wel: but I would try by experience, whether thou diddeſt underſtand thy anſwer* aright. *Q.* Thou haſt done wel: for nothing can be ſaid overmuch, concerning the ſincere underſtanding of the word of God. And truly, I would deale with thee willingly *q* in moe words concerning this matter, but the hour it ſelfe doth admoniſh us that we depart.

* ought we carefully to heare, &c.

k after his will, or from his will.

l whether or no alſo.

m make plain unto me.

n to love.

o whether or no.

p comprehend.

* rightly.

q more at large.

The

The . Dialogue.

The Monitour. Baptiſt.

THy brother *r* alwaies in the Sermon either doth prattle, or play the fool, or doth *s* provoke ſome one; whereupon it commeth to paſſe, that he is to be noted oftimes, and then that he be beaten. *B.* What wilt thou [that] I doe? *O.* Why doeſt thou not *t* admoniſh [him] oft? *B.* I never leave off to admoniſh him. *O.* *u* I pray thee, proceed. *B.* There is no cauſe, that thou pray me: I wil never *x* ceaſe until (God willing) he ſhall reform himſelfe * in ſome ſort. *O.* So thou ſhalt uſe the Precepts of *Cato*, when thou admoniſheſt any man; thou knoweſt the reſt. *B* But my *Nicholas*, I pray thee, that thou * let me know it, as oft as thou ſhalt *y* note him. *O.* There would never be an end, his name is ſo oft in my * bils. *B.* At leaſt *b* certifie me once, *c* as ſoon as he hath committed [a fault] for which he *d* is to be noted; then I wil tel my father, whoſe words he fears more than ſtripes. *O.* That is no *e* little argument *f* of a good towardlineſſe. *B.* In truth I hope ſo. Therefore wilt thou doe what I deſire? *O.* Indeed I [wil do it] and that willingly.

r either doth prattle alwaies at the Sermon.
s incite, or ſtir up ſome one to evil.
t warne.
u Goe on I pray thee.
x Give over.
* of ſome part.
* ſhew it unto me.
y put him in the roule.
* little Commentaries.
* roules:
b make [me more certain.
c when firſt he ſhall doe a faule.
d may be accuſed, or complained of.
e ſmall token.
f of great hope.

The

The 5. Dialogue.

Patritius. Melocus.

WHat *ſpeech hadſt thou even now with our maſter? *M.* Aske him if thou deſire to know. P. Why doeſt thou hide it from me? *M.* That *g* thou make it not [known] openly. P. Believe me, I doe not ask thee therefore, that I may utter it; for what good ſhould it doe me? *M.* Why then doeſt thou aske * ſo earneſtly? P. Verily that I may rejoyce * in ſilence with my ſelfe, if thou ſhalt hear any good. *M.* Doeſt thou come ſo prepared, that thou mayeſt wreſt from me that which is *k* committed to me alone, and that from [our] Maſter? P. Think [that to be] ſpoken to a deafe and a dumbe [man] which thou ſhalt ſpeak to me. *M.* Shall I commit my back unto thy *l* fidelity? P. Truly thou mayeſt doe it, and indeed without danger. *M.* Thou *canſt never ſpeak ſo *n* commodiouſly, that thou canſt perſwade me that. P. I wil give my * fidelity, * that *I* wil hold my peace. *M.* *I* wil not *p* diſcloſe it although thou ſhalt ſweare moſt holily, three or four times. Therefore ceaſe to aske. P. Hoe, where is that our friendſhip? *M.* Knoweſt thou not that ſentence of the Wiſeman? Thou

*counſell diſt thou handle.

g thou doe not utter it.

*covetouſly, or deliriouſly.
*ſtilly, in ſecret.

k committed in truſt.

l truſt, or credit.

*ſhalt. *n* fitly, or cunningly.
*faith.
*me to hold my peace.
p utter it, or tell thee.

Thou ſhalt tel no man [that] which thou wilt have to be ſecret. P. *I* have heard it ſometimes; but that ſeemeth to be ſpoken to no man, which is ſpoken to a friend: for a friend is as another ſelfe. *M.* * He who wil know of thee, will ſay *the ſame to thee, and alſo another who [wil know] of him: and ſo it wil come to the eares of all [men] Therefore if thou wilt have me hereafter to be *q* thy friend, * diſmiſſe me. P. *I* am not *an Emperour, that *I* *ſhould *r* diſmiſſe thee. *M.* Proceedeſt thou to be troubleſome? P. *I* had rather goe my way then *to be troubleſome to thee.

* whoſoever.
* the ſame things.
q friendly.
* make me diſmiſſed, or let me alone.
* a commander.
* may.
r ſend thee away.
* to exhibite, or bring trouble.

The 6. Dialogue.

M. N.

WHen wilt thou goe home? *N.* *I* know not; when it ſhall *s* ſeem [good] to God: for that it doth depend of his wil, not mine. *M.* What if thy father ſend for thee? *N.* Then *I* ſhall underſtand, * *u* that God wil have it ſo, and therefore *I* wil obey [him.] *M.* What *x* if [the wil] of God ſhall be one, the wil of thy father another? *N.* It is not my part to diſpute concerning this; but as I truſt, my father wil not ſend for me *y* raſhly. *M.* *I* alſo doe not think otherwiſe; but *I* deſire to talke *z* thus long with

* goe away.
s be thought good, or when God ſeeth it good.
* God to will ſo.
u that it is the will of God.
x if God ſhall will one thing, and thy father another.
y without good cauſe.
z thus farre.

with thee. *N.* *a* I rejoyce that this your ſpeech hath not beene *b* fabulous. *M.* I would to God, ſuch like ſpeeches were *c* more frequent in the ſchools. *N.* Then ſhall they be ſo, when God himſelfe ſhall *cc* affect the mindes of children *d* with the feare of himſelfe. *M* Therefore let us beſeech him, that that may *f* ſhortly *g* come to paſſe.

a I am glad this our ſpeech not to have been.
b vaine, or idle.
c more common.
cc indue.
d with his feare.
f In a ſhort ſpace.
g be, or happen.

The 7. Dialogue.

Marthory. Jeremy.

WIth what money haſt thou bought this booke? *I* With * what, thinkeſt thou, * but with mine owne? *M.* I *i* marvell from whence thou haſt had it. *I.* What doeſt thou marvell? * Ought I * to give thee an account? *M.* Doe I *n* exact [an account?] & Thou ſeemeſt to exact. *M* I doe not exact, I ſay: but we are wont to talk ſo familiarly, and freely between our ſelves, that we may alwayes learn together * ſomething in Latine. *I.* I confeſſe, that it doth *p* help us very much, to the faculty * of ſpeaking Latine. But there is *q* no man ſo *r* milde, but he will be *s* a little angry ſometime. *M.* It is as thou ſayeſt; but, the anger of * children is ſhort. *I.* But, for that which thou askeſt concerning [my] money, *o* I received it of my father. *M.* When * came he? *I.* Eight dayes

*what money:
*except.
i wonder.
*whether.
*to render a reaſon.
n require earneſtly, or ſtrictly.
o friendly.
*ſomewhat
p confer, or further.
* of getting the Latin tongue.
q none. *r* ſoft, or gentle. *s* ſomewhat.
t now and then.
* of boyes.
o I had received it.
* had he come?

dayes *p* hence. *M.* I marvell that *q* I saw him not. *I.* There is not [any cause] * that thou shouldest marvell. *M.* Why so? *I.* Because he tarryed here scarce an hour and a halfe: for when he had * lighted from his horse, and spoken to me * a word or two, let us *goe up (quoth he) into thy chamber, that I may *talke with thee more freely. *M* But before thou *y* tell [me] other matters, ? I would know *b* what his comming so unthought of,* meant. *I.* * He had heard by a certaine false rumour (as *c* it fel out) *that I was sicke. *M.* What [did] he, when he found thee *d* well, *e* besides [his] hope? *I.* *He rejoyced marvellously. *M.* Who can doubt [of it?] *I.* Moreover, he gave * very hearty thanks *g* to God the best and the greatest. *M.* I heare these things willingly, goe on I pray thee. Then he asketh me concerning my health, we pray together, giving of thankes: at length he asketh [me] * if I need any thing. * I answer, father * I have need of something. What dost thou need, quoth he? * I tell him, *h* [I need] a book of *ten pence [price.] The he *draweth a ten pence out of his *l* purse: he gives it to me into my hand, and * *m* having bidden me farewell, *n* he light upon his horse, and went his way. *M.* Why gave he thee more then thou *o* hadst requested? *I* Thou askest this *p* fondly: *q* verily he was so * glad because he had found me *s* very well *t* beyond [his] hope, that if I had asked him even *x* a crown, he had given it me as easily.

p agoe.
q I have not seen.
*that thou marvell.
s staied.
* descended, or come down.
* in few words.
*ascend.
x talke together.
y speak of. ? I desire.
b why he came so unlooked for.
*would to it selfe.
* it is done.
c chanced, or happened.
* me to be sick.
d being in health.
e beyond his expectation. * He was affected with joy.
* the greatest thanks.
g to our most gracious God.
*if any thing be needfull unto me.
*what I lack I say.
*there is need.
*I say. *h* I lack.
(quoth I) * a shilling. * taketh, or fetcheth. *l* bagge.
*farewel being said.
m bidding me farewell *n* he went to his horse, or took horse.
o didst ask *q* foolishly. *q* To wit. * joyfull *s* in good health.
t besides, or above his hope. *x* a crowne of gold. *x* as readily.

easily. *M.* O how much doſt thou owe to that chiefe father, who hath given thee ſo good a father! *I.* Indeed it cannot be thought how much I owe: for *y* although he had given me an evil [father] yet * I ſhould have ought no little unto him. But why do we * defer to go to hear the leſſon? *M.* Now * *a* three of the clock is at hand. *I.* * I have prepared all things. *M.* *b* And I alſo. *I.* Therefore let us go into the *c* ſchoole

y albeit. * I ought not a little. * loyter, delay. * the third houre. *a* It is now almoſt three of the clock. * All things are prepared to me. * To me alſo. *b* They are alſo prepared to me. *c* Auditory, or place where we hear leſſons.

The 8. Dialogue.

Sonera Villaticus.

WHere * is thy eldeſt brother now? *V.* He is gone * to warre. *S.* What ſayeſt thou? * to war! *V.* * It is even ſo, *S.* * So he *e* hath then bidden farwel * to learning. *V.* * He began to be weary of learning a good while agoe. *S.* Why ſo? *V.* I know not, but becauſe he would live *more at his pleaſure. *S.* How did [his] father * permit him? *V.* What? canſt thou thinke * that he did permit him? [my] father being *l* abſent, my mother being againſt it, *m* he went. *S.* O miſerable young man! *V.* Yea truely moſt miſerable. *S.* What will he do? *V.* [He will do] that, which others who follow that kinde of life, to wit, he

* Thy brother, greateſt by birth. * into war-fare. * into war fare. * The matter is ſo. * So therefore he, &c. *e* hath left his book. * to letters. * Satiety, or fulneſs, or wearineſs of learning had catched him long ago. * more freely. * let him go. * him to have given him leave. *l* away, or from home. *m* he went on his journey.

he will ſpoil, he will *take by violence, he will * play at dice, he will drink, o he will follow * whores. *S.* Is this the life of ſouldiers? *V.* Altogether. *S.* * How knoweſt thou that? *V.* I heard it of late of [my] father, when he ſupped. *M.* To what end did he q ſpeak of ſuch things? *V.* He taught us, * that nothing was more certain then to fear God, who keepeth little ones, and * leadeth them in by little and little into the right way. *S.* Alſo our maſter himſelfe doth admoniſh us oftentimes, concerning thoſe matters. *V.* We ought to be ſo much more * careful, that we love our parents, and Maſters moſt dearly, whoſe r diligence God doth uſe for our inſtruction. *S.* God grant we may perform to both of them [that] which he doth command in his law. *V.* He grant ſo. *S.* * I beſeech him to grant ſo.

* ſnatch, or ravine.
* play with a Dye.
o give himſelfe to whoredome.
* harlots
* from whence.
q tell, or ſhew.
* nothing to be.
* leadeth in them.
* carefully by ſo much more.
* that we have our parents dear, and (our) maſters.
r labour, or helpe.
s inſtitution.
* I pray he grant ſo.

The 9 Dialogue.

Luke. Oroſius.

I Hear that thy *brother is already ucome back out of Germany. *O.* It is ſo. *L.* * Returned he all alone? *O.* * No verily. *L.* * Who then returned with him? *O.* A certain citizen of this Town, who had dwelt there almoſt x two yeers. *L.* Wherefore

* thy brother to have come back now.
u returned.
* Hath he returned alone. * nor at all.
* therefore who.
x the ſpace of two yeers.

fore * went [thy] brother? *O.* He *a* had heene ſent thither * by my father, that he might learne to ſpeake * *z* Dutch. *L.* For what cauſe then * was he not there longer? *O.* He could not * now *e* forbeare the * deſire of his mother. *L.* O *f* tender yong man! * how many years old is he? *O.* * Seaventeene, if my mother remembreth aright, of whom I have heard that oftentimes. *I.* Goto, *i* with what countenance was his comming accepted of [his, or thy] father? *O.* Doſt thou aske? My father did not indure to looke upon him: moreover, neither *k* vouchſafing him ſalutation, nor ſpeaking to, he commanded him * to go out of [his] ſight. *L.* What *l* moreover? *O.* * Had not my mother made intreaty with teares, he commanded the * *m* officer to be ſent for, who might caſt the * wretch into priſon. *I.* But he could not without the * authority of the Magiſtrate. *O.* I kuow not, *p* yet he indevoured it. *L.* * What was done after? did he lye at your houſe? *O.q.* No truely. *L.* Where then? *O. Al.* * Knoweſt thou my ſiſters husband? *L. r* Even as [my] fingers. *O.* He was ſent thither by [my] mother, whileſt my fathers anger * was aſſwaged. *L.* What fell out at length? *O.* [my] mother dealt with our kinſfolks & friends, that they *u* would * appeaſe [my] father being angry. *L.* So then thy brother *x* returned into favour with thy father. *O.* That was [*y* a matter] of no great buſineſſe: for now it began *z* to repent [my] father that he had

*had gone. *a* was. *of *after the Germane manner. *c* Germane like or the German tongue, *hath he not been. *longer *e* foregoe. * ſight. *f* very tender. *what yeere doth he, or doth he goe on. *the ſeventeenth (yeere.) *b* well, *i* what countenance did his father give him. *k* having vouchſafed him *to get him out, &c. *l* beſides. * But that my mother had made interceſſion with teares. *apparitour. *m* ſergeant, *miſerable (young man.) *commandement. *p* nevertheleſſe he was about it, or attempted it * what fell out after. *q* not at all. *Al.* (At the houſe) of my ſiſter. * knoweſt thou the man, or husband of my ſiſter? *r* I know him as well as. * waxed coole again, or ſlaked. *u* might appeaſe my angry father. my fathers anger, * mitigate. *x* was received into favour, or reconciled *y* matter of no great labour. *z* to irke.

had been *a* so very angry, *b* and that he had *entertained his sonne so *c* hardly. *L.* Verily, *the day had *d* mitigated his griefe. *O.* Notwithstanding he received him, of that * condition that he should promise * that he would returne into Germany straight way after the vintage. *L.* See how *e* fond this affection is towards our mothers. *L.* But the mothers themselves are in the *fault, for why doe they love us so *f* tenderly? *O.* It is a difficult thing to * restraine nature. *O.* Dost thou * not remember the verse out of Horace to this purpose? *L.* Although thou drive away nature *with a forke, it will returne incontinently. *O.* But what [is] this? whileſt we talke, * *h* we have lost our play. *L.* *i* No evill shall happen to us thereby. Let us *m* goe together now to [our] disputations.

a so burning with anger. *b* because * received.
c so heavily, or dealt so hardly with his sonne. * time.
d asswaged. * law.
* himselfe to.
e foolish.
*cause. *f* greatly, or foolishly.
z compell, or enforce. * remember *hold.
h as with a fork, or staffe.
*It is ceased, or lingred for play.
k we have neglected our play.
l we shall get no hurt thereby.
m meet together.

The 10. Dialogue.

Conrade. Linus.

WHere hast thou bin to day after dinner? L. * In our masters orchard. *C.* * Whereto wentest thou thither? *L.* He * sent me thither to fetch herbs. *C.* * And what hearbs hast thou gathered? *L.* I can scarfly * number all. *C.* At least what * come

*in the orchard of our master. *what hadst thou gone? *had sent. * what herbs hast thou gathered at length? *tell. * meet, or run to. *what thou dost remember.

to [thy] memory? *L.* But why doeſt thou ask that? *C.* That in the mean time we may remember *o* ſome names of things which *p* we learned being little ones. *L.* It is a fair exerciſe; eſpecially when we have * any leiſure. Here then: I have gathered Garlike, *r* running Bettony, Leekes, Onions, Creſſe, Cumine, Fennell, Thyme, Marjoram, Hyſſop, * Parſley, Sage, Savory. *C.* [Thoſe] are * ſweet herbs which thou haſt *s* numbred as yet. *L.* I had *t* determined ſo for [*my] memory ſake. *C.* *x* Proceed further. *L.* Indeed a few remain, as *y* Beete, Succorie, Lectuce, *z* Sorrell, Rocket, Colewort, Purſlane, * moe do not * come to [my] *zz* minde. *C.* How couldeſt thou remember ſo many? *L.* [My] Maſter * gave me *a* a catalogue written. *C.* And * kneweſt thou [them] all? *L.* I * knew them: otherwiſe *b* I had asked him. *C.* But I * knew them not all, although I had learned the names. *L.* I alſo will ſhew thee moe, when * we may go into the *d* garden. *C.* Haſt thou brought * ſtore? *L.* [I have brought] *e* a basket full. *C.* But how much of every one? *L.* Thou art *f* over curious, what *g* wilt thou? *I* have brought [ſo much] of every one, * as * was needful *C.* Although *i* I ſeem to thee curious, neverthelesſe * I would have thee to anſwer me this: doſt thou know for what uſe our Maſter did * cauſe ſo many kindes of *l* potherbs to be * prepared? *L.* Partly that the pottage might be well ſeaſoned, partly that

o certain. *p* we being little ones learned or when we were children
* any thing of leiſure doth remain, or ab und *r* wilde thyme. * note ſmart
* ſmalage.
* ſmelling
s reckoned up.
t I purpoſed ſo.
* the cauſe of my memory.
x Go on as yet.
y beetes.
z ſowre docks.
* moe herbs.
* meet me.
zz remembrance.
* had given me.
a a note, or ſcrole.
* hadſt thou.
* had known them.
b I would had.
* have not known.
* It ſhall be lawfull for us.
d orchard.
* much.
e a full basket. or hamper.
f too inquiſitive.
g meaneſt thou?
* how much.
* hath been.
i I be thought over curious * I deſire that thou anſwer me this. * care.
l herbs. *gotten

a * gallimawfrie might be made of herbs. *C.* How well * provided he for us! *L.* Passing well: but a nevertheleſſe that was not the chief cauſe. *C.* * What then? *L.* Haſt thou ever read Virgils o * *Moretum*? *C.* Indeed I have read the verſe, but I have never eaten of the pudding, nor ſeen it that I know. *L.* But I hope thou ſhalt ſee [it:] for our maſter hath taught [his] wife to make it, and ſhe hath made it * s by his preſcript. *C.* * Shall we have ſome good thing * provided againſt Supper? *L.* At leaſt fat pottage t of fleſh-meat well ſeaſoned, * notable fleſh, and a gallimawfrey [made] of * herbs. *C.* * How knoweſt thou theſe things? *L.* I ſaw all things in the kitchen, when I * was commanded to help, eſpecially in * picking my herbs *C.* * What muſt * the *Moretum* [do] ſhall we not at leaſt taſte of it? *L.* Yea * we ſhall have ſome given us, for * there is ſo much made, as is enough for all. *C.* b Theſe things * are more * ſavory to me eſpecially in ſummer, then * fleſh it ſelf, * or the fineſt fiſh. *L.* Truely, I could wiſh fleſh to be kept until winter, that we might eate of d herbs and fruits * all the ſummer. *C.* But (as I have heard) theſe things doe leſſe nouriſh. *L.* I alſo * have ſometimes heard it; but * what need have * ſtudents of ſo much * meat? *C.* g Not ſo much I confeſſe: notwithſtanding if our parents ſhould ſee us pale and lean, they would ſtraight-

* a luſſel, a pudding or meat made with herbs and other things chopped together, as of pot herbs: conſulte. *the beſt of all. s yet * Therefore what was the chief cauſe? *read ever. o *Moretum* is a kinde of pudding made of milke, cheeſe, and herbs. *the *Moretum* of Virgil, Virgils poem, called *Moretum*. * by the preſcript of him, according to his direction. * whether ſhall there be ſet before us. * put to us. t made of fleſh. *the beſt fleſh, *pot herbs *from whence. * had been bidden. * waſhing, purging, or cleanſing diligently. *what the *moretum*? *what the pudding made of milke, cheeſe and herbs do? * there ſhall be given, *that is made which is enough. b I like theſe better. *do ſavour more. *pleaſant. * fleſh themſelves, very fish, or any fleſh for little fiſhes. d pot herbs throughout ſummer. *in the whole ſummer. *have heard it ſometimes. * what need is there to ſtudents. * to ſcholars ſtudying. * nouriſhment. g There is no need of ſo much I confeſſe.

way

*assigne, or lay straight way:
* thereof.
* parents almoſt.
i make too much of us.
*thou ſpeakeſt true things.
k art glad of, or canſt be content with.
l tenderneſſe.
*cockering.
*thou leſſe, *m* I likewiſe finde experience of *that thing.
n impute to thee, or blame thee for.
*vices. *o* take heed of abuſing their tenderneſſe. *to abuſe.
p ſuch parents.
*time. *put to.

way *impute the fault * of that matter, to our maſter: is it not ſo? *L.* There is no doubt, but what meaneſt thou? ?* almoſt [all] parents (eſpecially mothers) *i* doe cocker us over much *C.* Indeed * thou ſayeſt the truth: but thou in the mean time *k* doſt enjoy willingly the *l* * kindeneſſe of thy mother. *L.* As if indeed *thou doſt not. *C.* *m* That I may not lye, * I alſo finde by experience oft times, in my ſelfe [* that] which I *n* aſcribe to thee. *L.* We cannot change the affections of parents towards us but by our * faults: onely let us *o* beware * of abuſing their kindneſſe; but eſpecially let us praiſe that our moſt bountifull father, who hath given us *p* ſuch progenitors. *C.* I heare theſe things willingly, but the * houre calleth us away. *L.* Goe to, let us * make an end.

The 11. Dialogue.

Molerius. Dotheus.

*comeſt thou?
q Of what ſort, or of what kinde?
r fleſh of the calfe, or calves fleſh.
* Shew it. * a newes, or new thing *s* look on it *s* take it to be good.

FRom whence *doſt thou return? *D.* Out of the market. *M.* What haſt thou bought? *D.* Fleſh. *M.* *q* What [fleſh?] *D.* *r* Veale. *M.* * Let me ſee it, I pray thee, it is almoſt * a novelty at this time. *D.* *s* See. *M.* *t* It ſeemeth to me to be good. *D.* Thou art not deceived

deceived I thinke. *M.* How many pounds are there? *D.* The butchers wil not *n* weigh Veale. *M.* Why not? *D.* For the * novelty [of it.] *M.* See the craft, *y* verily every man selleth* as deare as he can. *D.* * Thou hast hit the nayle on the head. *M.* How much doest thou thinke [*a* it] to waigh? *D.* Two pounds, and* somewhat more. *M.* For how much hast thou bought it? *D.* Goe to;* divine. *M.* I am not *c* a diviner. *D.* But many do divine, who notwithstanding are not *d* diviners. *M.* It may * be, but by certaine conjectures; otherwise *e* divining is forbidden in the* holy Scriptures. *D.* Therfore * divine *f* by conjecture. *M.* Thou hast bought the whole for two pence. *D.* [I have bought it] *for somwhat lesse. *M.* For how much then? *D.* Try againe. *M.* For twenty deniers. *D.* I will not have thee to be* troubled any longer concerning nothing. *M.* *h* Therefore tell [me] of good fellowship. *D.* All this cost me, * three halfe pence. *M.* Truely, *i* fortune favoured thee well. *D.* What fortune *k* dost thou tell me [of?] *M.* *l* This is the [usuall]* manner of speaking. *D.* Custome (as it is said) is* the worst tyrant. But I would to God we cou'd * love good customes so* earnestly, as we *n* retaine the* evill obstinately. *M.* Then all things * should goe better. *D.* Therefore let us leave that fortune to * Heathens & wicked mens fortune is nothing, it is God alone who doth *p* favour us; he* onely is our helper and protectour. *M.* Indeed I know that

n sell veale by weight. * newnesse, *y* to wit, * the most dearly. * thou hast touched the matter with the point, or in the point.
a that it wayeth.
* more by a little.
* ghesse.
c a foreteller, or a ghesser of things to come, a wizzard.
d wizzards.
* be done.
e foretelling, or sorcery.
* divine letters.
* ghesse. *f* from.
* of lesse price by a little.
* written or molested about nothing.
h of all love tell me.
* six farthings.
i thou hadst good fortune. *k* dost thou speak of. *l* we use to speak so.
* custome.
* a very vile tyrant.
* make so much of studiously, or with such desire. *n* hold.
* bad customes.
o perversly.
* should have themselves better.
* thinicks.
p blesse, or prosper us. * alone.

that certainly, I believe it faithfully, and confesse it truely, but what* meanest thou? the tongue slippeth oftentimes, *q* the mind thinking no evil.* Thou shouldest have remembred that; Let not [thy] tongue run before [thy] * wit. *M.* Surely we have learned this, out of the sayings of the seven wise men: but * such *t* goodly sayings do not alwayes come to minde, although we have committed them to memory. *D.* Therfore* it is to be exercised so much the more that it may *u* afford us matter sufficient when need is. *M.* *x* I will learn to be wiser at other times, by this thy admonition. *D.* But I hear *y* the signe to be given, let us * cease.

* doest.
q when the minde thinketh no evil, or no harm.
* It behooved thee to have remembred that.
* minde.
* things of such sort so goodlily spoken. *t* excellent, or worthy.
* the memory.
u minister enough to us. *x* I shall learn.
y warning.
* give over.

The 12 Dialogue.

The Master, the servant.

a HAst thou been to day in the market? *F.* I have been [there] *H.* When? *F.* After the *b* holy Sermon. *H.* What hast thou bought for us? *F.* *c* Nothing almost. *H.* But what? *F.* Butter. *H.* For how much? *F.* For a farthing. *H.* *d* So little? *F.* I durst not buy *e* more. *H.* What * diddest thou fear? *F.* Lest it should not be good. *H.* * Thou hast dealt * wisely enough. *F.* Master, why say you that? *H.* Because I had rather *f* have thee to be * too fearful then

a wast thou in the market to day?
b Sacred assembly.
c almost nothing.
d hast thou bought so little.
e any more.
* fearedst thou?
* (It is) done wisely.
* very wisely.
f that thou shouldest be.
* over timerous.

too

too bold, in this matter. But hast thou brought nothing *elſe? *F.* Nothing *H.* Hoe! what nothing? *F.* Nothing at all. *H.* *Out, how * ſparingly haſt thou *i* made proviſion of meat for us? *F.* What other thing *k* could I have bought? *H.* As if thou knoweſt not, with *l* what meats I am wont to be delighted. *F.* I know * that you love cheeſe ſomewhat ſoft, and pears, and other new fruits. *H.* Thou ſayeſt well, therefore *n* why diddeſt thou not buy [ſome]? *F.* *o* The cheeſe it ſelf was *p* over-dear for our * ſmall deale of money. *H.* *q* What the fruits? *F.* Some were not ripe enough; I doubted concerning others, whether they were good. *H.* *O fool, couldſt thou not taſte? *F.* But thoſe women will * *r* not let you taſte any thing, unleſſe * you affirm * that you will buy. *H.* [It is *s*] no marvel, for many would taſte onely for *their minde ſake. Be thou therefore more wiſe at other times. *F.* How? *H.* If thou ſhalt ſee any fair fruit, buy *a little for * a deniere, that thou mayeſt make *a tryal. *F.* What then *y* beſides? *H.* *z* If thou like it well, then buy more; if *not, leave it, and *go other-where. *F.* This is a good *b* caution. *H.* Therefore remember, that thou uſe it *c* after. *F.* *d* I (as I hope) ſhall remember it * carefully, will you any thing beſides? *H.* That thou *e* care for [thoſe things] * which *f* concern thy office, and then [that] thou apply [thy] *g* learning.

* beſides.
* Alas.
* pinchingly.
i provided meet.
k might I have.
l what meates I love
* you to love.
n why boughteſt thou not.
o The very cheeſe alone. *p* too dear.
* little money.
q What were the fruits?
* O miſer, wretch.
* do not ſuffer to taſte, unleſſe you affirm. *r* will not let men taſte,
* you promiſe.
* to be about to buy
* the cauſe of their minde
* therefore be thou.
* ſomewhat.
* a little penny.
x a peril. *y* moreover. *z* If it have a good take or reliſh, or favour well to thee * leſſe. * betake thy ſelfe elſewhere to buy. *b* caveat, or adviſe. *c* hereafter.
d As I hope I ſhall * diligently. *e* look to. * which are of thy office. *f* belong to *g* letters, or thy book.

The

The 13. Dialogue.

Carolet. Quintine.

*Wast thou present at morning prayer? *Q.* * I was present, but where wast thou? *C.* I went to [my] father to the Inne. *Q.* *k* Whereto? *C.* He commanded [me] *l* yesterday at evening, that I should *m* talke with him * very early. *Q.* How durst thou goe forth *so early, and that * without asking leave of our master? *C.* * I had *gotten leave even yesterday, before * we went to bed. But tell me *p* what he gave warning of openly, after prayer. *Q.* I have heard (quoth he) *that there are some amongst you, who talke in English *r* oft times. and in the meane time, none of you doth * tell me any thing; which is an argument of the consent of [you] all in the same *s* fault. This was the summe of [his] accusation, and then he spake many things to the same purpose which I could not remember. *C.* But * I pray thee what was [his] conclusion? *Q.* Wherefore (quoth he) I admonish you, * that *one [of you] exhort another diligently, to speake Latin, and that you *x* bring unto me *y* very quickly the names of them who will not obey; that I may adde a remedy to this evill. *C.*

* hast thou been present.
* I have been.
k what thither.
l yester evening.
m meet with him.
* well early.
* well early.
* our Master unconsulted, or unasked.
* now yesterday I had gotten leave.
* obtained.
* it is gone.
p what he said, or admonished of.
* there is to be some.
r very often.
* shew.
s a signe, or token.
t offence.

* sentence, or end.
* at length.

* that you one exhort another, &c. *Prolepsis implicita.*
* another.
x give up.
y the first of all.

*May we not therefore utter *z* any word in Engliſh? *Q.* He doth not underſtand the matter ſo, as much as I could gather of his words: for (as thou knoweſt) he is not *a* ſo very ſevere an exactour, that he doth puniſh ſtraightway, if any word * eſcape any by chance * as they are talking together. *C.* He hath ſaid openly ſometimes (as I remember) that his * edict appertaineth to thoſe only who when they know [to ſpeake] * Latine, yet alwayes ſeeke *c* holes, that they may talke in Engliſh, and that *d* of moſt fond matters. *Q.* * Such is the ſtubbornneſſe of *f* certaine, that they had rather be beaten * very often for * diſobeying *i* moſt honeſt precepts, then to be *k* praiſed, and alſo to be loved for obeying. *C.* Thou remembrew * that we have heard, *i* of our maſter himſelfe? We *l* ſtrive *m* to [that which is] forbidden. *Q.* I doe remember [it,] and it is *n* moſt true: nevertheleſſe they *o* who imbrace willingly the doctrine of Chriſt, doe not offend of purpoſe nor of *peevifhneſſe. *C.* * The true ſeare of the Lord doth performe *q* that. *Q.* Therefore ſuch do carefully indeavour * to take keed as much as * they can, for the infirmity of nature, that they * doe ſpeake, or thinke nothing * wittingly whereby God may be offended, * yea never ſo little. *C.* Therefore let us alſo ſtudy to beware of that ſame thing, let us * indevour to live well, and to obey the will of our God, not onely *y* leaſt we be beaten, but more [alſo] that we may *z* pleaſe

*Therefore ſhall it be lawfull to utter no Engliſh word. *z* no word in Engliſh. *a* ſo ſharp a cenſurer, or ſo very ſtrict. *ſlip from any. *between talking. *decree, or order. *in Latin. *c* dennes, lurking, or hiding places. *d* concerning frivolous and vain. *That is, * frowardneſſe. *f* ſeme. *moſt often. *reſiſting. *i* the honeſteſt commandements. *k* commended. *us to heare of. *i* (this ſentence.) *l* endevour, or labour. *m* in the thing forbidden. *n* it is ſo very true. *o* who ſincerely imbrace, or receive. * naughtineſſe, or ungracieuſneſſe. * That *q* this *r* labour. * to beware, or avoid diligently. *it is lawfull by the weakneſſe, or inbecility. * neither doe nor ſpeak, or think any thing. * knowing * even the leaſt of all. * ſtudie- *y* that we may not be beaten.

z may be pleasing to.
* it shall be done.

z please that our best father. *Q.* So * it shall come to passe, that we may be truely children, not of darknesse, but of light. *C.* But [we will speak] concerning these things *a* elsewhere, * in moe [words,] now let us * betake our selves to our disputations. *Q.* Behold *b* the * bell doth call [us.]

a at other times.
* more largely.
* receive our selves.
b the bell doth ring for us.
* signe, or token.

The 14 Dialogue.

Alberti Tirot.

c now onely, but now. * what (sayest thou) at length?
d a crowd, presse, or thrusting.
* butcherie.
e hardly come to it.
* oxe flesh and weathers flesh.
* (them) to be so deare.
* nothing rare.
b great store of flesh.
i chiefly *k* mutton, or flesh of the ewe.
* swines flesh.
m moreover. * nothing of venison flesh of the wilde beast.
* relate *n* kinde
* stags flesh.
* Boars flesh.

RE turnest thou *c* now at length from the market? *T.* * Why, at length? there is so great a throng at the * shambles that I could *e* scarce come neer. *A.* What flesh hast thou bought us against to morrow? *T.* * Beefe and mutton. *A.* Is there great store of flesh in the market? *T.* Indeed so great, that I marvel * that it is so dear. *A.* [It is] * no marvel: as there is *b* much flesh, so there are many that eat flesh daily: but what kindes of flesh sawest thou especially? *T.* I saw beefe, veal, *k* ewe mutton, weather mutton, * pork, kidde, lamb. *A.* Nothing else? *T.* What wouldest thou *m* besides? *A.* Was there then * no venison? *T.* I cannot * report all things together, yea I saw also venison. *A.* Of what *n* sort? *T.* * Venison of the stag and * venison

niſon of the wild boar: Oh how fat is the *o* fleſh of the wild boare! *A.* O how fond art thou! *T.* Why ſo? *A.* Becauſe thou art deceived in the names of things: for that which in a ſwine living *p* about home, is called *fat, that in the wild ſwine (that is to ſay in the boar) is called brawn, and it is the moſt hard in that kinde. *T.* *r* Indeed I do not remember that I have heard * this. *A.* Now thou heaſt leard it, *s* commit it to memory, if thou wilt. *T.* But thou Doctor; from whence haſt thou learnad this? *A.* Veniſon is a thing moſt *t* frequent at our houſe. *T.* * From whence *u* have you ſuch plenty? *A.* My father hath * a parke of many wilde beaſts *y* in the countrey, from which ſometimes whole boars are brought into the City. What a one is that parke? *A.* *z* It is a place almoſt * fourſquare, moſt * large, * compaſſed about on every ſide, with moſt high walls, beſet with many and moſt * high trees, amongſt which are * very thick *a* ſhrubs. *T.* *c* What kinde of trees are there? whether, *d* * ſuch as grow commonly about the cities, or wilde? *A.* [They are] almoſt all * wilde; but *f* in theſe are eſpecially oakes and beeches, with the * maſt *g* whereof the *gg* ſtagges, boars, [and] *d* does *i* are fed. *T.* Oh how great thanks do yee * deſervedly owe to God, who hath given to you ſo great abundance of all things? *T.* We are not unmindeful of his benefits: for my father doth * beſtow * very much goods *n* upon the poor, which not-

o Veniſon.

p about the houſe, or a tame ſwine.
* lard, or ſuet.
r Truly
* that,
s command it, or remember it.
t uſual, or common.
* from whence is there ſuch ſtore to
u are you ſo ſtored?
* a warren.
y at the country
z The place is almoſt
* of a four ſquare faſhion.
* ample, * hedged about, or invironed
* tall. * ſhrubs moſt thick. *a* ſhrubs or buſhes. *c* what trees?
d trees planted, or nouriſhed in the city, or about the city. * belonging to the city, or to the wood. * belonging to the wood.
f among theſe.
* fruit, or acornes.
g of which *gg* harts.
h bucks and does.
i do feed on. * owe of due, or worthily.
* erogate. * very many good things,
n alms, *n* unto.

notwithstanding I * would have to be spoken to thee alone. *T.* Why so? *A.* Because he* will not have such things to be *p* * spoken of. *T.* [He is] to be praised much more, because he followeth truely the precept of Christ, whose words are written in *Matthew.* When thou doest (quoth he) [thy] almes, *and what things doe follow.* *A.* In what chapter? *T.* In the *q* sixt, unlesse my memory* deceive me *A* But these things hitherto: for we have talked together sufficiently, and now* the scholars are come together, to dispute. *T.* Therefore let us go. *A.* Follow me, *s* or if thou hadst rather, go before [me.] *T.* I will do neither, but we will go together.

* will to be.
* will not.
p published abroad
* preached of.

q sixt chapter
* faile.

* it is met (of the scholars)

s if thou wilt rather

The 15 Dialogue.

Grinandus. Moverote.

* AND art thou returned onely to day from the *b* farm-house? *M. c* To day only, and that a little before dinner. *G.* But thou * saidest that thou wouldest be there onely two days. *M.* I hoped * that it would be so, and my father so promised. *G.* Therefore what *f* hindred [thee] that thou *g* returnedst not sooner? *M.* My mother * detained me, although I besought her even with

* hast thou then returned, &c
b town, or village.
c I came backe.
* haddest said.
* so to come to passe
f letted thee.
g camest not back
* kept me back.

with teares, that she would *b* dismisse me. *G.* But why * did she stay thee so long? *M.* That I might * attend upon her in [her] returne. *G.* And what diddest thou in the meane time? *M.* I gathered fruits with [our] countrey fellowes. *G.* What fruits? *M.* As if the harvest fruits and [our] lateward [fruits] are * unknown unto thee, Peares, Apples, Walnuts, Chesnuts. *O* pleasant exercise! *M.* It is not onely pleasant, but also * fruitfull. *G m.* But [there is) this evill, that in the meane time the *n* benefit of five or sixe lessons * *o* is lost. *M.* I hope it is not lost *p* altogether; I will be carefull * as much as ever I can that I may recover [them] *q* in some part. *G.* What wilt thou doe? *M.* I will *r* write it downe * as deligently as I can. *G.* What then after? *M.* I will learne without booke the very *speech of the Author. *G.* But thou *s* wilt not sufficiently understand the *t* meaning. *M.* The very *u* interpretation of our master will *x* helpe me, that I may *y* attaine the *z* sense *for the most part. *G.* Neither yet will that be enough. *M.* Thou, if it please thee, shalt *come to me * *a* at [thy] leasure, that we may conferre together. *G.* Indeed I will doe it willingly. *M.* But *b* that indeed will not be sufficient. *G. c* I have not * that I can doe any more. *M.* How much better had it bin, to have heard the lively voyce of [our] master? *G.* Truely it had been much better; but *d* sith that happened not unto me, neither is it * come to passe by my * fault,

b send me away.
*hath she.
*accompany her.

k our husbandmen.

l thou knewest not.
* not known.
*commodious.
m But this was an evill.
n fruit.
*is perished to thee.
o that thou hast lost the fruit of five or six lessons. *p* at all.
*for my strength.
q in some sort.
r write them out.
*the most diligently I shall be able.
*oration, word.
s canst not.
*sentence.
t sense. *u* exposition.
x direct me.
y get. *z* meaning.
*of a great part.
*be present.
*by thy leisure.
a when thou canst tend.
b truly that will not serve.
c I can do no more.
*what
d sith it fell out otherwise. *done.
*negligence.

(negligence.
e no juſt cauſe.
ee to accuſe.
* part, or herein.
* rightly.
* that thou have a good mind.
*as for that.
n diſputed.
* in moe words.
g for that cauſe to cauſe thee. *diſtruſt of recovering that which thou haſt loſt.
b all this is come.
i I doubt not of that.
k ſance bell.

*fault, I have e nothing ee I may acuſe my ſelfe of, in this * behalfe. *O.* Thou ſayeſt * well: therefore ſee * that thou be cheerfull: for * in that, that I have * reaſoned with thee * ſo largely concerning this matter, I have not done it g to that end, that I would bring thee into *deſpaire, but b all that is proceeded from my ſingular love towards thee. *M.* i That is no doubt unto me: whereupon it commeth to paſſe, that I give thee the greater thankes, *O.* But behold the k little bell calleth us to ſupper. *M.* A fit meſſenger.

The 16. Dialogue.

Iohn. Peter.

l God ſave thee Peter
m art come luckily.
n art thou in good health?
o cameſt thou?
* now the third day hence.
* It hath well.
n art come. * To wit.
p Truly, or for.
q to be inſtant.
r at quietly.
s at leiſure.
s Eſpecially.
t ſundred n company making a noiſe.

*I*Peter, God ſave thee. *P.* O Iohn thou *l* haſt come in very fit time: *n* art thou well? *I.* Paſſing well thanks be to God, but how doeſt thou? *P.* Truely very well by the goodneſſe of God: but when *o* returnedſt thou from home? *I.* * Now three dayes agoe *P.* * It is well, thou * haſt come fitly. *I.* * *p* Becauſe I knew the time of the vacation *q* to be at hand. *P.* Doth it pleaſe thee that we talke a little *r* now at our leiſure? *I.* s Yea verily, ſo that we may be t ſeparated from this *n* clamorous company of

of players. *P.* Thou * adviſeſt well; let us depart aſunder into *x* that auditory which is open. *I.* How fitly doe we ſit here! Goe to, *y* let us ſpeake freely. *P.* Say. Are your vintages finiſhed? *I.* Altogether. *P.* How much time have you * *a* ſpent in the whole worke? *I.* About fifteene dayes. *P.* * And waſt thou preſent alwayes? *I.* I omitted no day. *P.* What didſt thou? *I.* I *c* gathered grapes very oft. *P.* Thou oughteſt to adde ſomewhat * to the verbe *Collegeham.* *I.* What, I pray thee? *P.* *And I did eate.* *I.* What need was there [to adde that?] No man can doubt * of this, for who doth gather good fruits and ripe, but he eateth alſo of the beſt? *P.* In truth thou * ſpeakeſt well; hoe, I praiſe thy anſwer. *I.* Didſt thou thinke now to have ſtopped [my] mouth? *P.* Indeed I thought not * ſo, *f.* What then? *P.* I did not expect ſo ready and ſo wiſe an anſwer. *I.* There is no cauſe * that thou ſhouldeſt marvell; for as it is in the Proverb, oft times even the very * pot-herb-ſeller hath ſpoken * fitly. *P.* To whom doſt thou owe this Proverb? *I.* To maſter Julian, for he doth dictate *i* ſometimes ſuch Proverbs and *k* pretty ſentences out of good authors. *P.* He *l* adviſeth paſſing well for you; but at what * hours is he wont to doe that? *I.* *m* Now and then after ſupper, but more oft when we have nothing to repeat in the *n* ſchoole. *P.* I would to God, all would do ſo, ſo that they were not a hindrance to the daily exerciſes

* admoniſheſt.
x that room or place of hearing lectures.
y we may ſpeak.
z Have you got your vintage.
* put. *a* beſtowed.
* Waſt thou then been preſent.
c very often gathered.
* with the verb.
* concerning this.
d he will eate even.
* Thy eſt right.
* that.
* that thou marveſt.
* gardiner, a ſeller of pot hearbs, or roots.
* fit words.
i now and then.
k notable, goodly, fine. *l* provideth or conſulteth.
* time.
m Sometimes, otherwhile.
n auditory, or in our place.

o in the.
p put to. q to that.
* masters who teach little children.
* lessons. * falsifie.
s doe that which they ought, or are enjoyned.
ss ushers.
t whether are we g one? * instituted, or appointed.
*it pleaseth me.
y all this time.
z occupied, or busied.
a ended, or shut.
* because that.
*placed, or set unto it. * then.
c pipes, or tuns.
*by the same labour or diligence.
*are put under the presse in the fat.
e graines and husks of the grapes, or mother of the vine.
*care for, or overseer.
*of some part.
* call on the work folks.
g stir up their diligence, or encourage them, care for, or look to.
h an overseer.
* a governour.
Al. yea was I indeed a master?
i set me over them.
k mastership.
l encouraging.

o of the schoole. *I.* Thou hast well p adjoyned that exception, by the Adverbe q *Dummod* [so that.] for there are certaine *under-masters who do so load their children, with their dictates, and private * readings, that they cannot * s performe [their duty] in the schoole. *P.* Thence it commeth to passe that the head-masters themselves, do complaine sometimes of such s under-masters. But t what doe we? Let us returne to our * determined speech. *I.* *. It liketh me well. *P.* Hast thou beene y alwayes * imployed in gathering grapes? *I.* That worke is z finished in a few dayes, * for that so great a number of workfolks is wont to be * imployed about it. *P.* What is done * after? *I.* The grapes are trodden, the wine is drawne out of greater c vessels [and is powred * withall, into hogs-heads: afterwards the grapes themselves, not yet sufficiently pressed out * are put again into the wine-presse: last of all, the e kernels of the grapes are carried out and cast away. *P.* But thou didst not * looke to these things. *I.* Yea I looked to them * somewhat, for I was present in doing all things, especially that I might * f solicite the workes. *P.* Thou wast then unto them, as h a ruler and as a master of the worke. *I. Al.* Yea I was indeed a master & * overseer of the works, for my father had i preferred me. *P.* How *didst thou rejoyce in this k office! How goodly a thing was it to see thee with thy gravity, commanding some, l exhorting others

thers, and to conclude *m* blaming others. *I* Truely, if thou hadst then seen me, thou wouldest have said that I had been another, than a scholar in the schoole. *P. n* As I see thou wast not idle. *I.* Yea [*I*] as a good * governour of a family * did oft times put [my] hands to the worke, *that I might * stirre up the workfolks themselves, by my example. *P.* [Thy] father (as appeareth) had preferred thee to this office not without cause. *I. o* Verely because he had *q* tryed my diligence in other matters. *P.* Yet *be it spoken without *s* bragging. *I.* I understand so; but I speake so freely, because [I talke] with my familiar friend. *P.* But let us proceed. * What *t* store of wine have you? *I.* * Indifferent; * as it is sayd to be almost every where this yeere; although we have *x* claret wine *y* plentifully, [yet] * white not *z* so. But whatsoever it is we are content, and we doe receive it, from the hand of the Lord, * with giving of thanks. *P.* How many hogs heads have you filled? *I.* * *a* Forty, more or lesse, but *b* some are greater than others. *P.* Wonderfull! *c* doth it not seeme to thee a great increase, *I.* Enough indeed, but not * in respect of the former yeare. *P.* What *d* skilleth it? * The lesse quãtity there is, *the more it will be sold for. *I.* It is wont to fall out so * commonly. But * dost thou not thinke that I have spoken sufficiently concerning the vintages? what dost thou desire *g* moreover? *P.* Because * we may tend so well,

m chiding, or reproving others.
n Thou wast not idle as I see. *father of a houshold. * added oft times. * pricke forward, encourage.
o to wit, for that.
q proved by experience. * let be a saying be away from thy word, or speech.
s boasting. * How great store of wine is there to you? *t* plenty. *mean. *of what sort. *x* reddish, or somewhat red. *y* abundantly. * white wine. *z* in like manner. * with thanksgiving. * more or lesse then forty, or about forty, or forty, or thereabout.
a we have filled forty more or lesse.
b some of the hogsheads. *c* dost thou not think it. *for the reason. *d* makes it matter. * By how much the quantity is lesse. *it shall also be sold for more by so much. *almost. * doe I not seem to thee to have shewed enough. *g* besides. * we abound so with leisure.

b I will.
* many, or great store of fruit.
i boorded floores, or chambers full.
* which is.
* are they.
l houſhold.
* at what time.
* are to you?
* much, or many ſorts.

b I deſire to heare alſo ſomething of thee, concerning the fruits of trees; for it is, as it were, another vintage. Have yee not * many? *I.* [We have them] in full *i* lofts, * ſuch is the bounty of God. *P.* When * were they gathered? *I.* [Our *l* family did gather them * when we made wine. *P.* What kindes of ſuch like fruits * have you? *I.* Apples, peares, cheſtnuts, walnuts: but there is * great variety of apples and peares. *P.* What quinces? have ye not them alſo? *I.* Yea we have, but thoſe are contained under the kinde of apples; whereupon they are called by another name, *o* quince-apples. *P.* And what * haſt thou brought now returning hither? *I.* Nothing but a hand-basket of * choyce grapes: * but apples peares, cheſtnuts, ſhall be brought me * by ſackfuls every weeke hereafter. *P.* In the meane time, give me I pray thee, ſome of thy grapes. *I.* Let us go into my chamber, there I will give thee. *P.* * I indeed am ready, let us goe. *I.* There alſo we will talke of repeating the laſt dialogue againſt monday, for as I thinke our maſter will *s* exact that eſpecially.

o quince peares.
* thou comming again hither haſt brought?
* choſen. * but there ſhall be brought to me apples, peares, &c.
* in full ſacks.
* in truth I am prepared.

s look for that.

The

The 17. Dialogue.

Eustathius. Boscevellus.

I Heard * that thy father came to the t schoole to day. *B.* Thou heardest the truth. *E.* u For what cause came he? *B.* That he might * pay money to my master, for my *x dyet, [and] withall that he might y commend me unto him. E. Had he never commended thee? *B.* Yea * very often. *E.* * What meaneth he by this so *often commendation? *B.* * He loveth me unfainedly *E.* What then? B. * He therefore desires that I should be diligently taught. *E.* What if he cõmend thee, that thou maist be beaten * the oftner? *B.* Peradventure that is the cause, but what then? he doth not therfore love me the lesse. *E.* d From whence dost thou gather this? *B.* Because correction is as necessary for a childe as * meate. *E.* f Indeed thou sayest truth, but few doe judge so, for there is g none but he had rather have bread then a rod. *B.* That is naturall to al: who doth deny it? but notwithstanding *correction is to be born patiently, especially *b* just. *E.* This sentence * is in *i* the little booke appertaining to manners. Remember to suffer patiently, what things thou suffereſt *k* deservedly. But what

*thy father to have come to day.
t place of exercise.
u why.
* number.
*nourishments.
x table, or board.
y speak to him earnestly for me.
* most often.
*what will he to himself.
*frequent.
*he doth prosecute me with true love.
*Therefore he covets me to be instructed diligently.
*more often.
c lesse love me.
d How.
*nourishment.
f Truly.
g no one.
*punishment.
b if it be just, or worthy.
*is had.
i Care of good manners.
k by due desert.

l That nevertheleſſe is.

m for Chriſts ſake.

n would.
* into the mind, to us.
* doth put us in mind of that often.
p oft of that.
* a fable.
q it is a tale.
r to them who are deafe.
* give your diligence.

s the ſermon to day.

t put off.
* haſting.
u did enforce me.
* all things to be ſet after. *y* Indeed he teacheth. * is that doubtfull to me.
* we put after God oft times to theſe earthly things.
* That thing is a fault. *a* it is the worſt. *b* carnall.

if the correction be unjuſt? *B.* *l* That alſo is to be ſuffered nevertheleſſe. *E.* For whoſe cauſe? *B.* *m* For Jeſus Chriſt who ſuffered a moſt unjuſt death, and that moſt bitter, for our ſinne. *E.* I would to God, that *n* might come *into [our] minde, as oft as we ſuffer any thing. *B.* Our Maſter * doth *p* oft admoniſh us of that; as oft as occaſion doth offer it ſelfe: but * *q* a tale is told [in vaine] to deafe [men] as it is in the Proverbe. *E.* Therefore let us * doe our indeavour, that we may be more diligent hereafter. *B.* God grant ſo.

The 18. Dialogue.

Grandine. Thomas.

WHy waſt thou not preſent at this dayes Sermon? *T.* I was buſie in writing Letters. *G.* Couldeſt thou not *t* deferre thy buſineſſe? *T.* The * haſte of the carrier *u* did urge [me.] *G.* But our maſter teacheth us, * that all things are to be ſet after the buſineſſe of God. *T.* *y* He teacheth [it] indeed; neither * doe I doubt of that? but we are never ſo perfect, but we * oft times ſet God after theſe earthly things. *G.* * That is evill. *T.* Truely *a* [it is] very evill: but we are alwayes *b* men, except God ſhall change

change us by his ſpirit. But I pray thee tell [me] was there a frequent *a* auditory? *G.* Not very great, *b* according to the ancient manner, *T.* * How commeth that to paſſe? *G.* * Knoweſt thou not that the people are now buſie in gathering their grapes? *T.* I am not ignorant of it, but cannot men beſtow one onely houre *c* in divine matters? *G.* It is not my *d* [part] *e* to give thee an account hereof, onely this I ſay; It is a *ſhame* for a teacher when *f* a fault reproveth himſelfe. *T.* Wonderfull! how great a blow haſt thou given me! farewell. I will not *g* adde a word more. *G.* Be thou wiſer therefore at other times.

a were there many in the auditory.
b as it is wont.
*from whence is that thing. * Art thou ignorant the people to be occupied now in (their vintages. *c* in Gods ſervice. *d* duty or office. *e* to render thee a reaſon of him. *x* diſhonеſty. *to. *f* the fault which he is blamed for, or when he is guilty of the ſame fault which he reproveth.
*daſhed to me-
g reply a word.

The 19. Dialogue.

Molineus. Cararius.

THou then (as I heare) art to depart to morrow? *C.* To morrow, if the Lord ſhall permit. *M.* Hoe, wherefore ſo quickly? *C.* My father doth *a* urge me. *M.* Yea thou *b* urgeſt [thy] father. *C.* *c* Doth it ſeeme ſo to thee? How can I urge my father? *M.* By *d* continuall ſending of Letters. *M.* I writ onely once, * that the breaking up of our ſchoole was neere. *M.* When *e* didſt thou ſend Letters? *C.* The * former weeke. *M.* What day? *C.* Upon * friday. * * *M.* What

a conſtrain.
b inforceſt, or compelleſt.
c Thinkeſt thou ſo.
d daily.
* our ſcholaſtick vacation, or the breaking up of our ſchoole to be at hand.
e ſendeſt thou?
*other.
* The day of Venus.

M. What wilt thou doe at home? *C.* The vintage is at hand, the fruits of trees are to be gathered in the meane time. *M.* Thou mightst * expect the day of * the breaking up. *C.* I know not when it will be. *M.* I hope * that it will be at the end of the next weeke. *C.* But this is *r not at our * s determination. *M.* No nor indeed [in the determination] of our Master. *C.* Of whom therefore? *M.* Of God onely, who doth governe the counsels of men by his owne *appointment. *C.* But Satan doth seeme to governe sometimes. *M.* As much as God himselfe doth permit. But let us leave these things to wiser [men.] *C.* It is more safe; for the Proverbe doth admonish: * Let not the shoo maker meddle beyond his *slipper. *M.* We have oft times heard that of our master. *C.* *u* He hath taught us also *more than once, that sentence of *Paul*, Doe not * meddle with the searching of *b* too high matters, but feare. *M.* *c* He hath that also oft in [his] mouth: * Seeke not out too deepe matters. *C.* But doest thou not heare * that we are called to supper? *M.* The *f* little bell doth *sound still in my eares. *C.* Let us goe into the hall, lest we *b* be wanting *at prayer. I will *i* salute thee, to morrow before [my] *k* departing.

* other fruits.

*tarry untill.
*dimission.
* it to be.
* is not set, or put.
r doth not consist.
*arbitrement.
s pleasure, or appointment.

t nod.

* The shoomaker, let him not meddle. * pantofles. *u* The very same our master. + not once. + savour, or understand. *b* a thing too high. *c* He useth that also oft. * Thou shalt not seek out too deep matters for thee. * a signe to be given. *f* sance-bell. * beat my eares as yet. *b* be away. * to prayer. *i* take my leave of thee. *k* going away.

THE

The 20 Dialogue.

Petrine. Croſerane.

IN what kind of play haſt thou exerciſed thy ſelfe to day? *C.* In play * for walnuts, *P.* Haſt thou gained any thing? *C.* Yea, I have loſt. *P.* Fortune then hath beene *k* againſt thee. *C.* I know not what fortune: onely I know, * that it fell out by mine owne fault: but God ſo * diſpoſing. *P.* Wherefore would God * have it ſo? *C.* That hereby I may learn to beare more grievous things when they ſhall *m* fall out. *P.* As if God regardeth the *o* ſports of children. *C.* Verily he doth regard [them:] moreover nothing *p* comes to paſſe in the nature of things, without * the providence of God. *P.* * Doſt thou thus play the Philoſopher? * who taught thee thoſe things? *C.* Haſt not thou thy ſelfe heard them * very oft of our Preacher? *P.* It may be that I have heard them; but *r* what doſt thou? *s* my memory is * weake, *C.* Verily becauſe thou doſt not exerciſe it. *P.* How is it to be exerciſed? *C.* Firſt by diligent attention; that is, by * marking diligently thoſe things which we hear or reade, and then by repeating the ſame things oft times: to conclude, by teaching others

* of walnuts.

k adverſe, or croſſe.

* it to have fallen out.

* willing, or pleaſing.

* that thing.

m happen.

* care for, or regard.

o paſtimes, or games of boyes.

p is done.

* the divine providence.

* what doſt thou play the Philoſopher even ſo?

* And who, or who I pray thee.

* ſo oft.

r what meanſt thou?

s I have but a weak memory.

* flowing, or ſlippery to me.

* turning our ſelves.

others the same things which we have learned. P. * These things are beaten upon very often by our Master; but (u me wretch!) how x careleſſe is that my negligence! C. So we are all, except that ſpirit of God do ſtirre us up. P. Therefore what ſhall I do? C. My *Petrine* wake: y aſpire unto God with [thy,] whole heart, and with * all thy ſtrength: pray unto him a continually, and * devoutly; be vigilant, flye the wicked, be converſant with the good; alſo * cauſe by thy moſt courteous * behaviour, that thou mayeſt make d them familiar unto thee. P. e What ſhall I get * thereby? C. Doeſt thou aske? If thou ſhalt accuſtome thy ſelfe to theſe manners, the Lord God will have f mercy on thee in his g goodneſſe, and thou ſhalt perceive thy minde h changed in a ſhort time. P. Oh how * ſeaſonable * hath this meeting beene unto me! i I intreat thee, my *Gramm* that we may talke together more often. C. * There ſhall be no hindrance in me, as oft as k we may be at leiſure. P. I give [thee] * moſt hearty thankes. C. There is * [no cauſe] that thou give me thankes, let us * get us into the o auditory.

The

* thoſe.
u woe is me wretch.
x retchleſſe.

y goe to God.
*minde. * whole power. a daily, ordinarily, or very often. *with a godly affection. b with good men, or honeſt ſcholars. *effect or make. *manners. d the * good to be thy friends. e what benefit ſhall I reap. *at length. f pitty. g gentleneſſe, clemency. h to be changed. * ſit. this meeting hath been. i I pray thee. * It ſhall not ſtand by me, as oft as it ſhall be lawfull to us both by our leiſure. k we may attend. * very hearty thanks * not a cauſe. * betake our ſelves. o ſchoole, or place of hearing.

The 21. Dialogue.

Al. *Alexander.* Meſſuerus.

Al. Aegidius. *M.* Maſſuerius.

WHy didſt thou *p* ſcatter peaſe here? *M.* When? *A.* After dinner. *M.* I did it for [* my] minde ſake. *A.* But whence hadſt thou thoſe peaſe? *M.* * I took them out of *a little trey where they were layed up. that they might be ſodden to morrow *A.* * Shouldeſt thou have done evill for [thy] * minde ſake? *M.* I did not thinke it to be * evill. *A.* Is it not evill to tread bread * under thy feet? *M.* I would not doe that. *A.* Why wouldeſt thou not? *M.* Becauſe bread is * eſpecially neceſſary for us. *A.* *r* God hath created both peaſe themſelves, and other things which are eaten, for our uſe. *M.* I am not ignorant of that: moreover *rr* I eat peaſe * gladly, if they be well ſodden and ſeaſoned. *A.* Furthermore, wouldeſt thou abuſe thine owne things? *M.* *s* No in no wiſe, *A.* * So much leſſe ought eſt thou [to abuſe] other folkes *t* things. *M.* I underſtand * ſufficiently. *A.* Therefore thou haſt not done well. *M.* I confeſſe, [I have done] not * well; yet not with an evill minde. *A.* * Why then haſt thou done it? *M.* * Fooliſhneſſe ſtirred me up * unto it. *A.* What haſt thou deſerved there-

p ſprinckle, or ſtrew.

* the cauſe of my mind.

* I had taken.

* a little ſhell, or veſſell.

* oughteſt thou to doe evil?

* pleaſure, our cauſe of thy mind.

* an evil thing.

* with thy feet.

* moſt needfull.

r And God hath created.

rr I love peaſe well, or I can eate peaſe will.

* willingly.

s no not at all.

* By ſo much.

t goods, or matters.

* wel enough.

* rightly.

* Therefore why?

* fondneſſe.

* thereunto.

thereupon? *M.* Stripes. *A.* Thou ſayeſt x well, but (I thinke) y not from thy * heart. *M.* Yea, certainely, I pray thee * doe not accuſe me. *A.* Sith thou doeſt confeſſe it, of thine owne z accord, I will not acuſe thee; for our maſter hath ſaid very often * that he would have it ſo. *M.* What hath he ſaid? *A.* That we ſhould *b* bring up no man to him, for ſuch lighter matters, *c* who onely ſhall acknowledge his fault willingly. *M.* Therefore my *Al.* Alexander, I ſhall * be beholding to thee for this kindeneſſe. *A.* I would have thee to owe me nothing * for this cauſe, but * intreat God with me, that he may deliver us from evill. *M.* We pray * every day in the ſchoole *d* foure or five times openly. *A.* What then? *M.* Moreover [* we pray] privately, as oft as * we take meate, as oft as * we goe to bed, as oft as we * riſe *g* from bed; are not theſe ſufficient? *A.* Beſides * theſe, our Maſter doth admoniſh [us] oft, that every one * goe *h* now and then by himſelfe ſome whither into a ſecret place, * to the end *Al* to pray; doeſt thou not remember it? *M.* I remember it well; but (as thou knoweſt) it ſeemeth to be a difficult thing, *i* that children ſhould accuſtome [themſelves] to ſecret prayers. *A.* And yet it ſhall be very good to accuſtome [them] by little and little. *M.* That our God will ſtirre us up and accuſtome us * thereunto in * progreſſe of time. *A. m.* It is to be hoped * that it will be

x rightly. *y* (thou ſpeakeſt not) from thy * mind.
* (ſee) thou doe not accuſe me, or complain of me.
z free-will * himſelf to will ſo.
b bring up no mans name, or complaine of none.
c ſo that he ſhal, &c.
Al. Aegidius.
* ow this benefit to thee.
* under this name.
* pray to God.
* daily. *d* foure, or five times each day.
* (it is prayed) of us.
* meat is taken.
* it is gone to bed.
* it is riſen *g* from lying down.
* thoſe * depart, or ſeparate himſelfe.
h at ſome times.
i for himſelfe.
* for the cauſe of praying. *Al.* to pray for himſelfe.
k haſt thou not remembred it?
* for children to accuſtome themſelves.
* to that thing.
* proceſſe.
m we are to hope ſo.

be so, * if if so that we *n* profit well both in the reading and also in the hearing of his word.

* to be so. * if yet. *n* proceed diligently.

The 22. Dialogue.

Varro. Castrinovanus.

*o HOw is it that thou *p* hast returned so quickly to day from thy uncle, especially sith there *q* hath been a feast? *C.* What should I have done there longer? *V.* Thou shouldst had expected the supper, that thou mightest eat of that which was left of dinner. *C.* I had eaten enough * at dinner. Furthermore [my] uncle commanded that I should bring my master home, whom I had *fetched forth to the *t* feast. *V.* What did thy *u* brother [*thy] cousin germane? wherefore returned not he unto the school with you? *C.* He is * *x* stayed behinde by [his] mother, * *y* for a day or two. *V.* Wherefore? *C.* *That he may have his cloths *z* amended. *V.* Such is the care of women. But goe to, *because we are now *a* at leisure, I pray thee *tell me something concerning the *b* feast. *C.* What * wouldest thou know *c* concerning it? *V.* First, who *were the guests, and then how dainty and *f* sumptuous the *g* feast [was.] *C.* These were the chiefe guests, the four *b* Syndicks, the * Lieutenant of the City, and other two

o what. *p* what cause was there? *p* art come back. *q* was a banker. *r* any longer. *s* tarried. * the reliques. *t* in dinner. * brought *u* banquet *u* companion, or kinsman. * thy uncles sonne. *x* retained, or holden back. *x* kept. * for one, or another day. *y* a day or two. * that garments may be amended to him. *z* repaired * that *a* idle. * shew or relate to me. *b* banker. * dost thou covet, or desire to know? *c* concerning the feast * have been strangers. * costly. *f* magnificall, or very rich. *g* banker. *h* Syndici: officers having charg to deal in the affairs of the cómonwealth with any forraine Prince * under governour, or deputy.

i of

i man of principall condition * of the face, or countenance * there were two of the familiar friends of my uncle.
* which in number.
o marked. *number, or rank, or order he sate. * of the contrary part of my uncle. * But thou. s Alasse. * little man, or dwarfe. t poore boy, or little child * honourable. * besides the wife of my uncle. *in the utmost table. x did she sit so low, or so far off.
* ctrsoones.
*fitly.
y ministery, or to see the service well performed.
* I have (heard enough.)
a to heare thee concerning.
*great.
*hard.
c o little more.
*give thy diligence.
d of some sort.
*thing very acceptable to.
e a very good turn.
* when thou shalt have fit opportunity.
* nothing.
*that thou doubt.

i of chiefe note, of the number of the Senators. *U.* Knowest thou [them?] *C.* [Indeed I know them] * by face: but I know not their names. *U.* [Were there] none besides? *C.* * Also two of my uncles speciall acquaintance. *U.* *In what place did our master sit? *C.* I o observed not in what *place he was: but he was almost in the middest of the table * over against my uncle. *U.* * But where satest thou? *C.* s Hoe foole, who askest that! Should I * t base fellow, feast with so great men? This was * honour enough to me, that I served. *U.* Were there no women? *C.* None * but my uncles wife, who indeed sate * at the lowest end of the table. *U.* Why so x so remote? *C.* So she her selfe would, that she might rise * ever now and then, more * commodiously, for the order of the y service. *U.* What [did] [her] sonne? *C.* He sate by [his] mother. *U.* * I am satisfied concerning the guests: now I expect a concerning the feast. *C.* Thou imposest upon me a burden very *weighty and *difficult, especially for [my] memory, but sith that (as thou saydest) we have gotten t somewhat more leisure this afternoone, I indeed will *do my indevour, that I may fulfill thy desire d in some part. *U.* Thou shalt doe me * a very kinde favour. *C.* Yet of that condition, that thou mayest requite like for like * if at any time occasion shall be given. *U.* There is *no cause that *thou shouldest doubt concerning this matter. Begin. *C.* But I will

fit

sit in the meane while, because *it is a long discourse. *V.* Let us goe under the gallery that we may talk more commodiously *y* in the shadow. *C.* * Hearken then. *V* Because (as thou sayest) the * discourse is long, tell me first, at what * a clocke * they sate downe? *C.* Almost at tenne. *V.* At what a clocke * did they rise? *C.* A little before noone *V.* Did they all * *k* sit conveniently *C.* Most conveniently. *V.* Now goe to the matter. *C.* Heare therefore the first * *l* preparatives of the table. *V.* * Set [them] downe when thou wilt. *C.* First of all, there *were set upon the table *u* little thinne wafers made with honey, of the bakers work, with *o* hypocrasse. *V* *A notable beginning indeed, and most * fit to gaine their good liking *C.* Omit I pray thee, these interruptions; * lest [my] memory *q* be troubled. *V.* I will not interrupt [thee] hereafter. unlesse if it shal be needful *r* to require any thing. *C.* *s* Gammons of * bacon followed. chitterlings *t* hanged in the smoake, *u* sausiges, oxe-tongues, hardned also with salt & smoake. And these were to stirre up an appetite, and * *x* to provoke thirst. *V.* As if indeed it could not be * provoked sufficiently, by the heat and fervency of the Sun. *C.* * Cunning feasters are wont to doe so. *V.* I heare these things gladly; especially, sith that thou expressest all, in proper and significant words. *Goe on *z* still. *C.* There were set between in the same *order, sallets of cabbage, lettuce; * giblets of birds fryed,

* the narration.
under the shadow.
* heare even now.
* narration.
* houres.
* lowest down sit (of them.)
* when rose they?
* was it risen.
* commodiously.
* handsomly
* the preludes, or preambles.
flourishes, or things going before the feast, or the first service. * Begin.
* are. * cracknels baked. * a pleasant wine brued with spices. * The best.
* apt to get their minds, or affections.
* lest memory be troubled to me.
* be hindred.
* to ask of.
* Salted gammons, or pestles of pork.
* of bacon salted.
* dryed in the smoke
* to sharpen.
* to make them taste their drink.
* sharpned enough.
* learned banketters.
* proceed further.
* moreover.
* manner.
* intralles or guts bags.

a mixed meat. *entrances *meate. * Is it drunke nothing in the mean while? *unworthy, or unbeseeming, or unfit. *mott luskie, or strong. *e* did suffice. *f* to fill drink. *deale, *g* permit, or give me leave. *b* course. * these for most part *k* pastles, *wether *l* mutton. *l* new. *swines flesh. *a* pottage of flesh *sweetly. *verjuyce of unripe grapes, or fruit not ripe. *pot herbs. *m* gosse. * (it) to have been talked more then eaten, * to wit; because, *o* meats on the table. *are *those. *q* service. *r* served up. * young gesse crammed * incrusted by the bakers work. *s* baked in a crust, or in paste. *cast between with a leverase. *n* a leverats (or young hare) between two partriches. *x* in the husks, or cods. * what nothing of fish. *y* putst me in mind, * a huge trout, *a* wa-

a galley mawstreyes of veale, * with whole yolkes of egges. And these things hitherto of the * preparatives; which was the first * service. *V.* * Drank they not in the mean time? *C.* A question * unmeet for a man; for who would spare wine here? scarce three and those indeed * of the most able amongst us, *t* were sufficient *f* to poure out drinke. But I will * speake afterwards concerning drinke: suffer me to dispatch the meate. *V.* Goe to: I *g* suffer [thee.] *C.* In the second *b* service there were * all these things: *k* flesh-pies, chickens boyled with lectuce, biefe, [mutton, veale, *l* fresh * porke, poudred [porke] flesh pottage seasoned most pleasantly with yolkes of egges *y* saffron and *verjuyce, also some brothes [made] of * hearbs. *V.* Here I *m* imagine * they talked more than they ate; * for that rost [meates] were looked for. *C.* They had scarcely touched the table, when we * were commanded to take away * those things. Therefore I come to the third *q* course, wherein these rost [meates] were *r* set on the table, chickens, pigeons, * fat gosslings, and pigs, also conies, shoulders of mutton; last of all, venison of two kindes, * *t* baked. *V.* What besides? *C.* What? Hoe! (I have almost omitted) [there were] two partridges * with a leverat *n* set betweene them, green beans fryed, and pease sodden *x* with the shales. *V.* [*Was there] no fish? *C.* Thou *y* admonishest in time: There was * a marvellous great trout which had *a* bin

divided

divided into foure parts, beſides the tayle: alſo a very great *b* pike divided into foure parts, after the ſame manner; I paſſe over the *c* little fiſhes, and of the middle ſort, partly boyled, partly *d* broiled or fried, alſo *e* freſh water crabs, all in great number: But theſe more *f* *for oſtentation then *for neceſſity: for there was almoſt nothing * taſted of them. *V.* Thou ſeemeſt to me to have omitted one thing. *C.* What is that? *V.* Were there no *g* ſauces? *C.* Yea there were added almoſt to every *b* maſſe ſharpe *i* ſauces of a moiſt *k* fine taſt, which the cook himſelfe had * prepared with marvellous *m* skill. Neither indeed * were there wanting capers * in oyle and vineger, orenges pickled olives with their pickle, roſe-vineger, *p* green ſauce. *V.* O how many and how great *q* provocations * to gluttony [were there!] *C.* Adde alſo *s* impediments of body and minde. *V.* But I pray thee, what was the laſt act of the * Comoedie? *C.* At length, when now * not any one did eate either fleſh or fiſh, my uncle cõmands the *u* junkets to be ſet on the table, * among which theſe were chiefe; * very fat new cheeſe, alſo old [cheeſe] * of many ſorts, tarts, * wafers, rice boyled in milke and well ſugered ripe peaches, figges, cherries, *y* raiſins of the ſunne, dates, * junkets for the evening, things * condite of many kindes, and other things which now doe not * come to my minde. To conclude there was ſuch * *a* abundance of all meats,

a plenty.
b pickerell.
c meadows, pinks, or goslops.
d roſted.
e cray fiſhes of the river.
f for ſhew, then need.
* to. * touched.
g ſauces to dip in.
b diſh. *i* ſauces to dip in. *k* pretty, or delicate. * ſtrad.
m cunning, or moſt artificially.
* have there being
* out of oyle.
o citrons, or lemmons.
p the juyce of ſorrell.
q inticements, ſtirrings up, inſtigations.
r of the throat, or gullet. *s* hindrance.
* fable, or play.
* any did eate neither. *t* no one.
u banketting diſhes.
* in which.
* moſt fat, delicate.
* manifold.
* little cakes.
y grapes dried in the ſunne.
* banketting diſhes ſpred towards bedtime.
* conſerved.
* meat me.
z affluence.
a ſtore, or plenty.

b uphold, or beare them, contain them. *c* what. *d* round plates. * four square. *are. * foure times. * harder, or courser. * what so great abundance and variety of meat doth profit. *f* oppresse, or overload. *g* doest. * so it is live men. *b* after this manner. * almost. *concerning plenty, concerning preparation, concerning splendor and daintinesse. *k* about store, who shall have most variety. * the finest preparing. *l* sumptuousnesse, or statelinesse. *m* apparant. * to be seen. * concerning too great charge. *n* for moderating the expences at feasts. *o* Lawes have no place, or are of no force at feasts. * we may write incidently (or beside the purpose) somewhat out of *Tully*. *q* all the guests to be. * outragiousnesse of costs

that the table it self could scarse *b* hold the *c* But doest thou aske? the *d* round trenchers, and the * square trenchers * were changed * foure or five times: we carried backe for the most part, the grosser and * meaner meates whole into the Kitchen, so very few did touch [them] for the store of more delicates. *V.* * What good doth so great abundance and diversity of meates? *C.* To *f* over-charge the stomacke, and to breed very many diseases. But what *g* meanest thou? *b* thus men live * for most part, now-adayes. *V.* They who make feasts to such men, doe seeme to strive *i* for abundance, * preparation, *l* pompe and daintinesse. *C.* And yet notwithstanding (as I have heard) there are *m* * extant certaine lawes * *n* against over-great sumptuousnesse in feasts, amongst the lawes of this city. *V.* *o* Lawes are silent amongst feasts; that * by the way, we may turne somewhat out of *Tully* to our purpose. *C.* Doest thou thinke *p* that all the guests were delighted with that * strange excesse of expences. *V.* I doe not thinke so, unlesse peradventure they be * ding-thrifts, or *s* riotous, or *t* *Apician* belly-Gods, as I may so say. But *u* what is * the cause? *C* Doest thou aske? Not onely the * folly, but also the *y* madnesse of * feasters. *V.* The greatest part

*devourers of their own substance, or gulliguts. *s* prodigall, incontinent. *t* worshippers of their bellies, such as *Apicius* the Romane was, being famous for gluttony. *u* whence is it? * in the cause. * foolishnesse, or vanity, or folly. *y* contagiousnesse. * banketers.

of

of men is * troubled with the same disease, as *Horace* saith. *C.* But let us omit this *a* censure, according to the proverbe: Let not the shoo-maker, &c. Therefore let us *b* returne to [our] purpose: *c* what sort of wine *was set on the table? *C.* If thou askest concerning colour, [there was] white, black *d* deep yellow shining like gold, * sanguine and *e* many kindes of wine of every colour. If [thou aske] concerning goodnesse, *f* all [the wines] were * for the most part *very delicate: but they * especially commended that kinde of wine out of Burgundy, which is *commonly called* malmesie. *V.* From whence was that fetched? *C.* Out of * mine uncles wine-cellar. *V.* Hath he much, *g* of the same sort? *C.* [He hath] two *o* pipes *Al.* of claret-wine, *p* two also of the most pure white wine. *V.* What was the end of dinner *C.* When [my] uncle saw all the guests *q* almost weary with eating drinking, and talking together: then he *commanded wine to be poured out to every one: he *invited all to the last *s* draught. * *t* Hereupon all things * were taken away in order: * very large hād-towels of * most fine linnen were spred upon the tables: * sweet water * was given, to wash [their] hands lightly. I and *u* my uncles sonne doe *b* give thanks to God according to the manner: and my uncle himselfe *c* doth give [thanks] to the whole assembly, with a * loud voyce. At length the *e* first Syndicke doth give publique [thankes] to the *f* feast-maker, in * a very curious

‡ tossed. *a* busie judging. *b* come again. *c* what wine? *was set to, *d* lyon-tauny or browne. * bloud red. *e* sun-dry, or manifold. *f* all in a manner were * almost. * most generous, noble, or excellent, of the best kind. * first of all, or above all. ‡ called commonly. *Aubesium.* ‡ malvesie. *f* this drawn. ‡ the wine-cellar of my uncle. *g* of the like. *o* hogsheads, or runs. *Al.* wine of Helvetia *p* he hath two also. *q* well neere tired. ‡ commands. *r* filled out, given. ‡ inviteth. *s* drinking. *t* After this. + are. + more large. + the finest flax are. + + odoriferous or sweet smelling water. + is. *a* ry cosi. *b* say grace, or praise God. *c* doth thank. + cleare, or shrill. *e* first, or chiefe of the Syndicks. *f* maker of the feast. * * speech curious enough.

curious ſpeech in the name of the gueſts, and withall he *blameth him, that he *b* feaſted with ſo magnificent and ſumptuous *i* preparation: Yea (quoth my uncle) pardon me, I pray you, that I have not *k entertained you *l*ſufficiently enough for your dignity: * Theſe ſpeeches being ended, all of them *roſe from the table: a great part *having taken leave, doth depart *ſtraightway: the reſt doe *ll* tarry ſtanding and talking together in the hall. *V.* What [did] you in the meane time, who had *ſerved at the Table? *C.* We * went to dinner into the kitchen, *we looked to our ſelves there at our leiſure, and according to our minde. *V.* Where was [*o* our] Maſter in the meane time? *C.* My uncle had called him * aſide *to talke with him. *V.* I believe, that he might commend thee and his ſonne unto him *to take better notice of you. *C.* That is like to be true. *V.* Thou knowſt not what *cauſe there was of ſo great a feaſt? *C.* What *concerneth it me to know? *V.* It then concerneth me * ſo much leſſe. *C.* Thou gathereſt * well, and I did ſo expect. *V.* But I am *s* not a Logician. *C.* * Thou haſt naturall *t* Logick. *V.* *u* Even the countreymen have the ſame. *C.* But goe to, tell me in earneſt, have I not * entertained thee ſumptuouſly? *V.* * I was never at ſuch a feaſt. *C.* *y* I am glad, that thy appetite is ſo well ſatisfied. *V.* * Thankes be to God who hath given us ſo pleaſant a vacation. *C.* Let us ariſe an length, for I doe heare *b* the boyes depart from play. The

* chideth him.
b hath made the feaſt.
i proviſion.
* handled *k* received. *l* magnifically enough. * Theſe things being ſpoken, or after they had ſpoken thus.
*doe riſe. * fare well being ſaid. * anon, *ll* ſtay. *miniſtred. * betook our ſelves.
* we cared for our body there quietly and according to the ſentence of our mind. *o* your, or the maſter.
*by himſelfe.
* to talk together.
* of better note, (or care of you.)
* ſo great a cauſe there was of the feaſt. *concerns it, or skils it my matter *leſſe by ſo much.
*rightly. *s* no logician. *naturall logick is to thee a reaſon *u* in the countreymen alſo, &c.
*handled, or received thee magnifically, or ſtately. *I had never bin preſent. *y* I rejoyce it to be ſatisfied to my ſtomack.
*Thank *a* reſt, or leaſure. *b* that the boyes depart, or are going away.

The 23. Dialogue.

Paſtorculus. Pæſatus.

O Tityrus, who *c* ſitteſt down under the *d* covert of the * broad mulbery tree, *e* Wilt thou be here alone, ſo merry and ſo *f* careleſſe?

Pæ. O Melibeus, GOD hath [given us *, this reſt.

That great God who hath made al things for our uſe, giving * their owne food to all living creatures.

Who hath *b* made the ſea, who [hath made] the earth, and the heaven, which covereth all things, *i* that workman of all things, which is counted the chiefe.

Pæ. Leave off *k* to ſpeake verſes: *l* now the Muſes have left me.

My minde is otherwhere, I deſire to ſtrive *m* with a drinking.

Pæ. But nevertheleſſe thou mayeſt ſit downe with me under this ſhade:

For here (as thou ſeeſt) is * roome enough * for us both.

Pæ. Therefore let us omit verſes, and let us betake [our ſelves] to our drinkings.

Pæ. * There ſhall be no ſtay in me; goe to, let us ſeerch our *p* ſatchels. *q* open thine. *Pæ* * Expect a little, tel me *r* before what thou

c lieſt along.
d ſhade.
* ſpreading.
e Art thou, or ſhalt thou be.
f idle, or reckleſſe.
* theſe idleneſſes, or quietneſſes, vacations, leiſures.
* the proper meat.
b built.
i that chiefe workman.
k to utter all in verſe to verſifie.
l I have forgot all poetry.
m for a drinking, or bever.
* place ample enough, or ſufficient.
* to us.
* it ſhall not ſtand by us.
p bagges, or budgets, or ſcrips.
q unty, or unfold.
* wayte. *r* firſt.

haſt againſt thy drinking? *P.* Bread. *Pa.* As if indeed a drinking is wont to be without bread. *P.* Verily poore men have *not alwayes bread. *P.* Thou admoniſheſt in *r* time, our * ſcraps ſhall be put into their little *s* basket. *P.* What if there ſhall be *no ſcraps? *P.t* There will *at leaſt bread be left, and this will be enough. But tell me *u* I pray thee, haſt thou any meate? *P.* Yea doſt thou doubt? My mother would never *x* admit that ſhe ſhould *ſend me to the ſchoole without ſome meate. *Pa.* * Tell me then what is it? *Pa.y* Divine. *P.* I am not a Prophet, neither will I* ſpend this * time of [our] drinking in trifles. *P.* *Thou ſhalt at leaſt make a tryal, *a* how thou canſt prevaile by conjectures, concerning which matter we have heard ſomething already in the Rhetorick. *Pa.* * Either cheeſe, or fleſh is* left of thy dinner. *P.* Neither. *P.* Tell me of all good fellowſhip, that we may * *b* prepare our ſelves to the worke. *P.* That I may not * *c* trouble thee any longer, they are *d* ſoone ripe peares. *P.* Sayeſt thou [ſo?] [It is] * a novelty, *e* I had not ſeene [any] yet this yeare. *P.* See now. *P.* How ripe are * they? *P.* Why doeſt thou not adde alſo, how good? *P.* But I have not *g* taſted of [them] as yet. *P.* Thou *h* reprehendeſt me * ſharpely enough. Take and taſte. *Pa. i* Wonderfull, how * mellow? O! how good * taſte! *P.* *m* Ought we not juſtly to give * moſt hearty thankes to our God, ſo *u* bountifull a father, who doth

give

* no not ſo much as bread alwaies.
r due ſeaſon.
* reliques, or leavings.
s almes tubb.
* nothing of ſcraps.
t There will be bread left.
* bread at leaſt will remaine.
* at length.
x commit. * let me goe. * Therefore tell &c. *y* conjecture or gheſſe. *z* deſire I to.
* weare. * houre.
* at leaſt thou ſhalt.
a what thou canſt do by gheſſing, or how thou canſt gheſſe.
* There is either cheeſe, &c.
* remaining, or the remainder.
* gird.
b frame, or fet.
* writhe. *c* vex.
d timely, or ra'he ripe. * a new thing.
e I ſaw none.
* they are.
g felt of them.
h reproveſt me.
* wittily. *i* marvellous. * ſoft (are they)
l how pleaſant a taſte
* a juyce. *m* Are we not bound to give juſtly. * the greateſt.
n gracious.

give us being unworthy, ſo many good things, * ſo divers? *Pa.* Truely he is moſt unthankfull, who *o* doth it not *P.* *p* Goe to, let us eate his good things, with *q* joy, and * giving of thankes. P. I am a hungry already, a *r* good while agoe. *P.* But haſt thou no meat? *Pa.* See, a *s* great piece of old cheeſe. *P.* Let us eate peares firſt, we will ſhut up our ſtomacks with cheeſe. *Pa.* But let us make haſt leſt peradventure thes hour * prevent us. *P.* Surely I ſee neither of us *x* to loyter: * as for me, I cannot eare *y* ſooner. *Pa.* *z* Nevertheleſſe thou mayeſt not *b* devoure ſo, after the manner of * hogs: doth it [not] ſhame thee any thing? *P.* Becauſe thou ſaydſt * that we muſt make haſt *Pa.* I ſayed, *d Matwemus*, but not *c Feſtinemus*. *P.* I doe not make a difference ſo *f* ſcrupulouſly between theſe words. *Pa.* Yet our maſter * will have us to ſpeake properly, as much as * we can * *i* for the capacity of our wit, for * we learn alſo to write well by ſpeaking well. *C.* Contrarily, *k* we alſo accuſtome our ſelves to ſpeake well by writing * diligently, *Pa.* Theſe two are *l* joyned together between themſelves. But hoe, let us eat (I ſay) *m* leiſurely, we have time enough. *P.* Is not this whole houre free for [our] drinking? *P.* Indeed [it is] free to day: but nevertheleſſe let us *o* ceaſe, leſt *p* [our bread faile us, *q* and nothing be leſt for the poore. *P.* Therefore let us goe to the * well, that we may * drinke *s* a little. Hoe, thou doeſt *t* alwaies abuſe the propriety

* and ſo, or of ſo ſundry ſorts.
o do not ſo.
p Goe on ſtill.
q rejoycing *thankſgiving. *r* a good while ſince. *s* groſſe, or thick gobbet.
t time. * oppreſſe, or hinder *x* to ſtay. * that which appertains to me. *y* faſter.
z yet notwithſtanding. *b* eate ſo greedily. *c* Art thou not any thing aſhamed? * to be hafted of us *d* let us make haſte wiſely. *e* let us haſten raſhly *f* furiouſly. * will that we ſpeak. * it ſhall be lawfull. * by the. *i* according to our capacity, or underſtanding * we learn together. *k* we uſe alſo, or we are inured or acquainted *carefully. *l* conjoyned. *m* quietly, or taking us leiſure. * to out bever. *o* give over. *p* we want bread. *q* and there be nothing left to. *pit. * *pomus*. *s* ſomewhat. *t* abuſt alwaies.

ety of words, that is to * ſooke in, not to drinke. P. In truth x I thanke thee that ſpareſt me not. * I have gotten theſe firſt y faults of a naughty *z entrance in the beginning. P. Therefore *Quintilian* ſaid moſt truly: a * Theſe ſame things do ſticke more ſtifly, which are worſe: * Doſt thou remember? P. I remember; but in the meane time helpe me, that we may draw water out of the *well. Pæ. * Labour more *b*luſtily, thou ſuffreſt me to toyle overmuch P. Thou wilt drinke ſo much more pleaſantly. Pæ. * We have drunken enough, let us *goe into the hall, leſt we be away at prayer and *c* giving of thanks. P. Goe thou before, whilſt I goe *d* thither to make water.

*ſuck in.
x I have thank to thee. * got. y vices. * inſtitution.
z teaching at the firſt
a Theſe.
* theſe things which are worſe do, &c.
* haſt thou remembred. * pit.
*ſtrive, or endevour.
b ſtrongly. * Thou ſhalt drinke more pleaſantly by ſo much *it is drunken (of us) *receive or betake our ſelves.
c thankſgiving
d aſide to the wall.

The 24 Dialogue.

Leonard. Pellio.

I *d* Wonder greatly at thy negligence. P. In what thing * I pray thee? *Le.* That thou doeſt not *f* care for thy ſelfe more diligently. P. *g* In truth peradventure I doe *i* care for my ſelfe overmuch. I eate, drink, ſleep ſufficiently, *k* which is the bounty of God towards me: *l* furthermore I combe [my] hayre, I waſh [my] hands, face, teeth, eyes,

d marvell at greatly.
* at length.
f look to.
g Truly.
i look to.
k ſuch is Gods goodneſſe towards me.
l moreover.

eyes, and *m* theſe in the morning eſpecially: moreover when time * ſerveth, I exerciſe [my] body, I *n* recreate [my] minde, and play with the reſt: what wilt thou more? *L.* Let us *o* omit theſe things, thoſe are not the things which I *p* reprehend in thee. *P.* What * then? *L.* Looke about thy clothes from the heele to the crowne, thou ſhalt finde nothing whole, all things are * torn and worn threed-bare Truely thoſe things *q* doe not at all become your *r* ſtocke, if at leaſt thou diddeſt * regard to have thy * apparel to be amended, or to be repaired any way. *P.* Thou ſpeakeſt indeed whatſoever it pleaſeth [thee:] if ſo be that thou haddeſt thy parents removed *t* ſo farre off, peradventure thou wouldeſt not be more * *u* neat. * If I had ſtore of mony, I would not ſuffer my ſelfe to be *x* ſo very ragged. *L.* Neither yet therefore * art thou free from *y* negligence: for why doſt thou not *z* aske * to borrow other-where? *P.* * Where ſhould I aske? *L.* If [thou canſt] not otherwhere, certainly thou mightſt of [our] maſter. *P.* What if he would not * lend me? L. He doth deny to none of his *a* houſhold ſcholars, if ſo be that he ſee * that they have need. *P.* I am not ignorant of * that: but *b* I am more baſhful, then I dare aske of him. *L.* There is a * clownish *c* baſhfulneſſe. *P.* Nevertheleſſe I had rather be baſhfull than impudent *L.* *d* Baſhfulneſſe (as a certaine one ſaid) is a good ſigne in a young man, but a meane is to be * kept every where. *P.*

m (I doe) theſe.
* requireth.
n releaſe.

o leave thoſe.
p finde fault with.
* therefore.
* garments, rayment, or apparrell.
* out of order, or ſlovenish.
q become not wholl.
r deſcent, or kindred
* reſpect, or look to.
s clothing.
t renewed.

t as far away as mine. * elegant, fine, trim, or handſome. *u* ſo tricke.
* If money did ſuffice unto me.
x ſo altogether.
* doſt thou want.
y careleſneſſe.
z require. * (to receive) me mutually.
* from whence.
* give. *a* ſchollers of his houſe, or boorders. * need to be to them.
* thereof.
b I am ſo ſhamefaced that I dare not aske.
* rude.
c ſhamefacednesſe.
d ſhamefacednesſe, as one ſaid.
* added.

I am * of ſuch a *f* diſpoſition, that I am alwayes afraid to offend any one. *L.* I praiſe [thy] *ff* diſpoſition, but there is a meaſure in things: for that fear of offending, ought *g* to have place in *b* diſhoneſt, or certainly in *i* uncomly things, but I ſee no ſuch thing here: It is an uſuall thing in the ſociety of men, that ſome neede the helpe of others. Who then ſhall * *k* impute it to me for a fault, if I ſhall aske any thing of friends either to lend or to borrow? *P.* No man *m* will reprehend [it,] unleſſe peradventure thou *Al.* wilt abuſe ſuch like things. *L.* But thou (*as farre *n* as I know thee)* wilt not abuſe [them.] *P.* *p* Fie upon that abuſe *L.* Therefore what hindreth now, that thou mayeſt not require eſpecially of a moſt * *q* courteous man, &* *r* moſt loving towards thee, as doth appeare? *P.* Goe to, I will aske; but by a little Epiſtle, which I will *s* give thee, that thou maieſt* deliver. *L.* In truth I will deliver it moſt willingly, and I will commend thee to him * earneſtly. *P.* Verily I *u* ſhall give thee no ſmall thankes, that thou haſt * made ſuch reckoning of me, that thou wouldeſt * encourage me to this *x* boldneſſe. *L.* Now it remaineth, that thou write * the epiſtle, which thou *a* ſpeakeſt of. [and] * commit the reſt unto me. *P.* God *b* * proſper that well which we have *c* begun. *L* Doe not doubt, the matter will ſucceed *d* proſperouſly.

* of that wit.
f nature.
ff nature.
g to take.
b filthy things.
i things unbeſeeming.
*give it.
k blame me for it.
m can finde fault, or reprove it.
Al. a man will.
* aſmuch.
n as I am perſwaded of thee.
*wouldeſt not.
p away with that abuſe.
+eaſie.
q kinde, or gentle.
*moſt loving of thee.
r moſt carefull for thee, or who much tendreth thee.
s commit to thee.
* give, or reſtore.
* diligently, or carefully. *u* ſhall not be a little beholden to thee. * eſteemed me ſo. * exhort. *x* confidence. * the little epiſtle.
a mentioneſt.
*(that) thou commit. *b* ſpeed.
*turn.
c undertaken.
d well enough.

THE

The 25. Dialogue.

Clavellus. Quercetanus.

THou knoweſt not *e* what hath come into my minde * of late. *Q.* What [is] that I pray thee? *C.* I * purpoſe *b* to betake my ſelfe to the ſchoole. *Q.* What unto the ſchoole? * To the end * to dwell there? *C.* Not that I ſhould dwell [there] as an * inhabitant but that I may *l* live with you * at my Maſters table. *Q.* Oh I would to God, thou * ſpakeſt this, from thy * heart, and *p* truely! *C.* Thou oughteſt to *q* underſtand ſufficiently by our mutuall acquaintance and friendſhip, * that I have not been wont either to faine, or to diſſemble *s* any thing with thee. *Q. t* I plainely underſtand this * already, long agoe: *u* but that word being heard of thee, [my] affection * caried me violently into *x* exclamation, *y* I was ſo altogether forgetfull of my ſelfe. *C.* I take thy *z* word otherwiſe: but to the matter. My father indeed doth not *a* compell me: But I ſee ſufficiently by [his] countenance and by his words, *b* that * that doth pleaſe him ſpecially. *Q.* Verily *c* this is that [that] thy father being a moſt wiſe man, knoweth, * *d* ingenuous diſpoſitions * to be unwilling to be compelled, [but] to be * per-

e what thoughts I have had.
* in theſe daies.
* I think.
b to ſet my ſelf to the ſchool.
* for the cauſe of dwelling. * I may
inhabite. * inmate, or tenant. *l* dwel.
* my Maſter.
* ſaydeſt. * mind.
p as thou thinkeſt.
q know * me (to have been) wont, neither to fain, nor diſſemble nothing with thee. *s* at all.
t I have knowne fully, &c. * now.
u but as ſoon as I heard that word.
* ſnatched me. *x* paſſionate crying out.
y I did ſo wholly forget, *z* it no otherwiſe. *a* inforce, or urge me. * that thing to pleaſe him chiefly.
c this is the cauſe.
* I beraill wits.
d hat ingenuous diſpoſitions are, &c.
* to will.

*led. * that to be done. *e* guidance, or direction. * divine power. * ſentence. * hang. *f* incline to that part. *g* of mine own ſelf. *b* reaſon, or token. *i* I have thought ſo *k* thereunto of. * almoſt. * means to eſcape devices. * ſhift off *m* avoid, or eſcape. *authority, or commaund.

o frankly. *p* proved or found by experience. *q* I began to be a ſcholar.

r bondſlaves, drudges. * taken captives by Sathan.

* diſcipline. *s* to go.

t a mill wherein to grinde as horſes do.

u upon any ſuch a knave. * with hands and feet * to terrifie, or tear thee.

* had * revealed it, or laid it open.

* That thou ſpeakeſt it to me,

* make manifeſt, or publiſh.

x that phraſe.

* fell from me, overſlipped me.

a beſeech.

b goe on with dexterity, or luſtily.

c ſentence.

*perſwaded eaſily: But yet I do not doubt, * but that, that is by the *e* inſtinct of the *ſpirit of God: but what doeſt thou judge? *C.* I am of the ſame * opinion; eſpecially ſith that I alſo * *f* incline thereunto, *g* of [mine own] accord. *Q.* [It is] a great *h* argument, that counſell to be of God. *C.* *i* I have believed it: for they who are compelled *k* to that matter by their parents, do *o* for moſt part ſeeke * ſhifts, by which they may * *m* withdraw themſelves from under * government. *Q.* I (that I may confeſſe it *o* ingenuouſly) have ſo many times *p* had experience of it in my ſelfe: to wit, before *q* I entred into the ſchoole, for what doeſt thou thinke? I did heare of theſe *o* * ſlaves of Satan, ſo many evill reports, both concerning [our] maſter, and alſo concerning the * government, that I might ſeeme to my ſelfe, *r* to enter more truely into a priſon, or into *t* a mill then into a ſchoole: If ſo be that thou alſo hadſt falne *u* into any ſuch a plague, there is no doubt, but he would have earneſtly endevoured * with all his power * to fright thee away frō this ſo holy a purpoſe. *C.* I * have made it known to none as yet. *Q.* * That which thou ſayeſt to me, is not to * make known to all. *C.* I know [this] ſufficiently: but *x* that [word] * overſcaped me before I was aware, out of *Terence.* Now let us proceed to the reſt. *Q.* What remaineth but that thou *a* pray to God, and *b* proceed diligently in [thy] *c* purpoſe? *C.* Thou ſhalt heare, concerning the

the daily * provision at your table, concerning the familiarity of the *e* head-master & *f* under-master in hearing the repeating of the lectures, of the * *g* curtesie of *b* the master in the very * dyeting together, concerning that pleasant strife of studies after supper: of the *i* liberty of speaking together of honest [matters] *k* at our leisure, of the free reprehension between your selves concerning all these (I say) thou hast * spoken to me sufficiently, at other times: all which things in truth do greatly please [me] Yet nothing doth seem to me, [to be] more profitable, then that * perpetuall exercise of speaking Latine: for what greater *l* fruit is there of our studies? what more honest? what more pleasant? especially when one doth *m* reprehend another freely, without hatred or envy. *Q.* What, that they who are overcome *n* in the first of those things, are punished onely by shame, *but the victors * are rewarded. *C.* To conclude, all your exercises do delight me marvellously, even in the very hearing. *Q.* How much more wouldest thou say that, if thou saweſt these things, if thou wert present when they are done! *C.* I (God-willing) will be present. *Q.* * I will [it may be] *p* now within these few dayes. *C.* Truely I hope so, yet *q* one doubt remaineth unto me, from which *r* thou shalt deliver me easily if thou wilt. *Q.* I will doe it * *s* unfainedly if I can: but in the meane time, see that thou doe not seeke a knot in a bulrush, as we have

* victuall, food, dyet, or meat.
e master.
f usher.
* facility.
g mildnesse.
b our master.
* living together.
i freedom of talking together.
k at meet opportunity.
* told me many things know.
* continuall.
l benefit, or commodity.
m reprove.
n in that contention.
* the victors also.
* are graced with a reward, or have a reward bestowed upon them.
* would to God.
p shortly, or every day.
q I have onely one doubt.
* scruple.
r thou canst free me.
* in good faith.
s in truth.

have ſeene before in *Terence*. Goe to: what * doubt is that *u* I pray thee? *C.* *I ſuſpect your diſcipline in the ſchoole, nor that I would ceaſe from my enterpriſed; for that, but that I may come more cheerefully and pleaſantly, when I ſhall heare of that matter. *Q.* Unleſſe thou were he, who (as I know) doeſt neither thinke me vaine nor a lyer, I in truth had rather hold my peace concerning this altogether, then report thoſe things unto thee, which *I* thinke *C.* Why ſo I pray thee? *Q.* Becauſe it is a difficult thing to make thoſe things * to ſeeme like to be true, although [they be] otherwiſe moſt true, ſith that *b* the common ſort * of people doth ſpeake and judg all the * evill that may be concerning theſe. *C.* To what end (I pray thee) *c* [doth it] that? *Q.* For our *d* diſcipline *e* doth heare ſo very evilly among thoſe *f* ideots, thorow the lies of wicked men, that it is a marvell* hat any one is willing to * abide in our ſchool, although (which is the worke of God) * the worſe other ſpeak of us* ſo much the more * come unto us. *C.* [There is] no need of ſo long *i* an inſinuation: tell me all things plainely: [take heed] thou feare not, thou ſhalt not *k* terrifie me. *l* I have perceived all things & * diſpatched [them] before with my ſelfe in my minde. *Q.* Therefore * attend, I will * utter more ſhortly whatſoever *n* ſhall ſeeme to be of any moment. Firſt of all, * I would have thee to perſwade thy ſelfe of that, that our

Maſter

* ſcruple.
u at length
* your ſcholaſticall diſcipline is ſuſpected unto me.
x ſchool-government,
y leave off.
z for that cauſe.

*like to be true.
b the vulgar ſort.
* of men.
* worſt things.
c doth the common ſort ſo.
d ſchool-governments.
e is ſo ill ſpoken of.
f ſimple people.
*any one to be.
*dwell.
* the worſt we heare.
*the moe by ſo much
*come together.
i a colourable, or cunning entrance into the mind of the hearer. *k* ſcarre me. *l* I perceive.
*accompliſht them.
*turn thy mind to the matter. * ſpeak.
n I ſhall think to be of weight. *I would that thou perſwade thy ſelfe that our maſter to be.

Maſter is much more *p* courteous to us, then he appeareth openly in the ſchoole: for *q* he is converſant ſo familiarly amongſt us, as a wiſe father is wont [to be] amongſt [his] children. Why then (wilt thou ſay) is he ſo ſevere openly? I anſwer, becauſe without ſuch ſeverity (as I have heard of himſelfe, when*of a time *r* he made report of it to a certaine familiar friend) ſo great * a company of ſcholars, and * of ſo divers diſpoſitions, *u* could neither be *x* kept under, nor contained *y* in their duties, for every one [would live] after his owne * faſhion, each would live*x* according to his owne pleaſure. *C.* Morever I marvell with my ſelfe * very often, *b* ſo great reverence to be *c* thorow all the ſchoole, ſo great ſilence, and to conclude, ſo great modeſty. *Q.* Thou wouldeſt marvell much more, if thou hadſt * ever ſeen *d* the countrey ſchoole. *C.* I have ſeene them ſometime and *e* conſidered [them] diligently. There is more ſilence in our ſchoole of ſix hundred, then of forty boyes, yea of thirty, in theſe *f* triviall ſchooles. But goe on, I pray thee, I am afraid, that thou art *h* an Aſian oratour: for now thy ſpeech beginneth as it were, to *i* * rove further off from the marke. *Q.* *Yea even *thou thy ſelfe *interrupteſt [me.] *C.* I have ſaid nothing from the purpoſe, but now *k* proſecute [the reſt.] *Q.* Wilt thou that I tell thee* ſummarily? This *m* domeſticall diſcipline, although it may ſeeme odious to a few wicked

p gentle, or milde.
q he liveth, or carrieth himſelfe.

*ſometime.
r he reported it.
a ſcholaſticall company.
* indued with ſo divers manners.
u neither could.
x kept in.
y in obedience.
*manner.
* by his own arbitrement.
x as he thought good
t moſt often.
b that there is.
c in the whole ſchool
* ſeen ever.
d ſchooles in the villages.
e marked them well
f common ſchools, or meaner.
g proceed left thou be.
h an oratour of Aſia
i to goe further from the purpoſe.
* erre. * but. * thou *troubleſt me.
k purſue, or goe thorow the whole.
*in ſumme, briefly.
m private government of your houſe.

ked ones, yet it doth * very greatly pleaſe the good and ſtudious, for the *n* commodity [of it:] for if the * *o* government were *p* diſſolute, what could * we have ſafe againſt the *r* aſſaults of wanton and * ſaucy boyes? what * reſt could we have? what *t* quietneſſe of [our] ſtudies [could there be] Therefore the diſcipline it ſelfe is a refuge to the * ſound lovers of learning, and as it were a *x* fortreſſe, * no otherwiſe, then a haven to marriners in a tempeſt. To conclude, whoſoever is *y* peaceable amongſt us, and prepared alwayes to doe well, is moſt ſafe *z* from the diſcipline. Neither indeed doth our Maſter that, that he may draw us by * blowes and by ſtripes unto the ſtudy *a* of learning, but he doth endeavour to *b* draw us on by theſe things eſpecially: by honeſt and * good * uſage, by good will, *d* humanity, *e* mildneſſe of behaviour, by benefits, to conclude, by the love of vertue and of * learning; whereupon it comes to paſſe that the greater part of us is ſo *g* affected, that * we ſtudy to obey him *i* from the heart, *k* bewareth to offend him, loveth, *l* obſerveth, [and] reverenceth him] as a father *C*. Otherwiſe you ſhould not *m* performe the duty of ſcholars. *Q*. But there are ſundry knaves worthy to be beate, who neither feare God nor ſtripes; who alſo hate the ſtudies of learning *o* worſe then a dog & a ſnake, that I may uſe the words of *Horace*; ſevere *p* diſcipline is * uſed ſometime (I ſay) to ſuch, to wit, *q* becauſe neceſſi-

* pleaſe very greatly
n benefit. * matter.
o ſtate.
y retchleſſe
* be ſafe to us.
r violence, or injuries. * male part.
* quiet, or ſafety [could be to us.]
t tranquillity.
* true lovers of ſtudies. *x* bulwark, or ſtrong hold.
* even as. *y* would be quiet, a lover of peace. *z* from correction, or ſeverity.
* beating.
* ſtudies.
a of good letters.
b induce us, lead us, or perſwade us.
* liberall, or courteous. * handling, or dealing. *d* civility, or kindneſſe.
e gentlenеſſe, or eaſineſſe of manners.
* ſtu. ies. *g* diſpoſed.
* it ſtudieth or a greater part ſtudieth.
g heartily. *k* taketh heed, or avoydeth
l honoureth *m* doe the office *n* worthy ſtripes or to be beaten each houre.
o worſe than a toad.
p correction. * added.
q for very neceſſity.

ceſſity doth compell. *C.* I have enough; for now I ſee *r* to what end the ſeverity of your ſchoole diſcipline * doth tend. *Q.* Verily, that it may defend good manners, and that it may *s* correct or *t* expell *u* the evill. *C.* Truely I do admire this diſcipline *x* it is ſo far off that I ſhould feare it. And my Quercetane, I indeed doe love thee, for this *y* liberty of * ſpeech, whereby thou *haſt *z* ſet me on more cheerefully. *Q.* *I alſo doe give immortall thankes to [our] heavenly father, who hath given thee a good mind, and a ſincere judgement. *C.* Therefore farewell, and *b* expect me (if the Lord ſhall permit) againſt the next week; farewell againe, and *c* commend our *d* enterpriſe to Chriſt in thy prayers, very * earneſtly. *Q.* * *e* God ſend thee a quiet night, and pleaſant * ſleepe.

r whither. * doth look, appertaine. *s* amend. *t* drive out. *u* bad manners. *kiſſe ſweetly, or embrace, or am in love with. *x* I am ſo far off from fearing it. *y* freedom. * ſpeaking. * added more ſharp ſpurs to me. *z* given, or put to goades, or ſpurs, or pricks. * but I doe humbly thank our heavenly father. *b* look for me. *commend earneſtly to Chriſt *d* beginning. * again and again. *I pray again. *c* I wiſh to thee. *reſt.

The 26. Dialogue.

Florence. Baſil.

*WHat is the matter, that I ſee thee ſo *f* ſad? *B.* * *g* Wretch that I am! I am ſcarce * mine own man, I am ſmitten with fear. *F.* I ſay, what is the matter? *B.* Our Maſter *h* caught us. *F.* In what, *in theft? *B.* Ah, * no, God forbid. *F.* In what then? *B.* In ſecret *i* drinking together. *F.* A

 *hainous

* What is it? *f* ſorrowfull or heavy. * me wretch. *g* woe is me wretch. * able [or partaker] of my ſinne. *h* took us tardy or found us faulty. *whether in theft. * not at all of nations *i* junketing, bezling, ſwilling, tipling.

‡ unworthy. + me wretch, me wretch. *m* Alas, do not trouble or afflict thy ſelf ſo greatly. * afflict not. + loſt, naughty lived, paſt hope. *r* inforced me. * in the chamber of Fluvian. *t* I wiſh. * how were ye caught at length. * roomes whereunto are ſundry keys, or ſuch as whereunto there is onely one common key. * him to have come to, &c. *u* to have met the brethren to day. * had ſet again the bar to the doore. *x* made the doore faſt * hath it ſelfe. * happened. + God willing, or pleaſing ſo. * perſwaded ſo altogether. *b* aſcribe. * things. *e* whatſoever falleth out. *cc* foreſight. *d* want of wiſdome, or of forecaſt, or overſight. * By what, &c. *e* began you, ‡ which *g* gueſts. *b* delicates, or dainties, *i* food, or proviſion. * periſhed by the way * by my leaſure, or when I attend. *m* they had bidden. * this banket. * It was unhappy, &c. * not. *n* wine too much. *o* ferkins or little barrels. *l*

* hainous fact! *C.* Hoe, wretch, wretch that I am, what ſhall I do? *F. m* Ah, * thou mayeſt not ſo greatly diſquiet thy ſelfe: who were preſent with thee? *B. Fluvian* and *Florentius*, O ungratious boyes, which *r* drew me thither! *F.* Where was it done? *B.* * In *Fluvians* chamber: that *t* I would to God he had not riſen out of the bed to day. *F.* * How I pray you were ye catched? was not your chamber locked? *B.* Yea, it was: but (as thou knoweſt) our Maſter has keyes of all the * chambers: moreover, we thought * that *u* he had gone to this dayes meeting of the brethē, otherwiſe we * had *x* bolted the doore. *F.* Howſoever the matter * is, it hath * fallen out * by the will of God. *B.* I am * ſo fully perſwaded: but we are wont thus for the moſt part, to *b* attribute all our * matters, *c* whether good or evili, either to our *cc* wiſdome or *d* folly. *F.* * Upon what occaſion *e* had you begun this junketing. *B.* Thoſe two, * as thou knowſt well, are not daily *g* companions at the table. *F.* What then? *B. b* Junkets, *I* wot not what, were brought them from home, for their dyet, which I would to God that they had * been loſt by the way. *F.* But God would not ſo: go on *B.* And becauſe I teach them ſometimes * at my leiſure, yeſterday after ſupper, *m* they had invited me to * theſe junkets againſt this dayes breakfaſt. *F.* * An unhappy breakfaſt to thee: but what? was there * no wine? *B.* Yea there was *n* wine more then enough: for they have *o* rundlets

of

of wine * in our maſters cellar. *F.* What [did your] maſter, when he ſaw you *p* feaſting thus? did he not * wax *x* exceeding angry? *B.* He was moved nothing at all, but ſ ſmiling a little, * I will (quoth he) be of this junketing, if it pleaſe [you.] *F.* O troubleſome gueſt! what [did] yee? *B.* We all being *x* aſtoniſhed * were ſpeechleſſe: for * having ſpoken that, he conveyed himſelfe away forthwith. *F.* I ſee all ſignes here to be * exceeding bad. *B.* * Who can judge otherwiſe? *F.* * It is very like * that our maſter ז ſmelled out the matter ſome other way. *B.* *a* There is a certain one whom I ſuſpect, who had * *b* told of us. *F.* Whom doeſt thou ſuſpect? I will tell thee *c* after the end of the matter. *F.* What *d* remedy will you finde for this *e* evill? *B.* I know not, we are *f* all greatly amazed, although thoſe two my companions in banquetting, do ſeeme to be *g* nothing carefull, for they have * an excuſe *h* in readineſſe. *F.* *i* What *(I pray thee) can they alledge? *B* *k* They will ſay, we went to break our faſt, becauſe in the morning whē the reſt did break their faſt, we were with [our] parents, who had brought us * *l* victuals yeſterday. *F.* Indeed that is *m* ſomething, yet they ſhall not *n* eſcape puniſhments ſo. *B.* Why not? *F.* Becauſe that ought * to have been done openly in the * dining chamber; but not privily in the bedchamber. Alſo that will aggravate the cauſe that they have led away thee (* being a tabler within) as it were, to ſurfeting

† in the cellar of our maſter *p* banquetting or revelling. to * burn with anger moſt grievouſly. ſ ſmiling ſomewhat. ‡ I deſire to be of this drinking together, or banquetting or feaſt. *x* amazed. wax dumb. * that being ſpoken ‡ he ſnatched himſelfe away, or withdrew himſelfe ſtraightway. * the worſt. * who judgeth not ſo * behoveth * our maſter to, &c. ז underſtood. *a* I ſuſpect one * ſhewed us *b* made us known. *c* after all done. *d* help. *e* miſchiefe. *f* who feaſted together. *g* carefull nothing at all. * a cauſe *h* ready. *i* what can they ſhew * at length *k* we went to breakfaſt (will they ſay) becauſe * nourriſhment *l* proviſion. *m* ſomwhat. *n* eſcape ſo. * to be done * *triclinium* was a chamber with a table and three beds to reſt on after meat. *o* make it more grievous or hainous. ‡ ſith thou art a, &c.

seting; which indeed *p* is most odious * to the master, yet thy cause is far the worst. *B.* Therefore * my good Florence tel me, what shall I doe? *F.* Go to, let us *r* bethinke our selves of some devices, wherby thou (if it be possible) maist be * acquit. *B* There is nothing that thou canst expect of me in that kinde; for neither * am I fit to give counsell, *nor have any * meanes of remedy. But thou, (I pray thee) * shew all thy wit, to helpe me quickly; * I am in feare that my punishment is at hand, thou seest sufficiently, that (unlesse something hinder) *b* it will be exacted after supper. *F.* *That will not * be *d* in any wise, for sith the *dd* crime is not *c* publike, the punishment shall not be publike. *B.* Whether it shall be publikely or privatly, it will not be *f* deferred. *F.* Thou judgest * aright. *B.* That is the cause, *h* wherefore I have *i* fled now * to thee for succour, if so be that thou forsake me, * *k* I am utterly undone; * I shall abide most grievous punishment. *F.* Thou wast to *l* flie rather to God, without whom no counsell doth *m* prevaile; from whom also all helpe is both to be sought, & hoped for. *B.* The matter i * very manifest, and *n* I omitted not the duty of * prayer, before I came to thee; but nevertheless, that [our] most *p* mercifull father * will have us to use those helps, which he himselfe doth offer unto us, & give as it were into [our] hand; wherefore, I pray thee, *r* according to our most faithfull friendship, that thou helpe

p our master cannot abide. *to the master himselfe. * my Florence. * conferre counsels. *r* consult.

*absolved or set free

s mayest look for. *have I a place of counsell. * nor any store. *ability. *expresse the power or force of thy wit. my mind doth hang to me.

b that punishment. *that thing. *be done at all. *d* in any case. *dd* fault. *c* open. *f* put off. * rightly. *h* why. *i* betaken my selfe. *to thy help. * it is done. *k* farewell all friendship. * I shall be most grievously beaten. * It hath been to be fled. *l* betake thy selfe. *m* availe.

*manifest enough. *n* I forgot not to pray. * praying. *p* gracious. * wil that we use. *by our most straight friendship. *r* after all our neerest love, or neernesse in love.

me

me now *s* by thy counſell. *t* Here is * no place of delaying, or of lingring, therefore bend thy * forces hither, undertake this cauſe I pray thee. *F.* Sith that thou *x* art ſo inſtant that thou ſeemeſt after * a ſort *y* to inforce [me,] I will ſpeake from my heart, and truely *z* what I think. *a* Knoweſt thou our maſters * nature? *B* I know it (as I thinke) in ſome *b* part. *F.* Thou then remembreſt * that there is none more milde, then he, to them eſpecially, whom he ſeeth to be *d* ſubmiſſe, and to confeſſe their fact *e* ingenuouſly; but he *f* will ſcarcely pardon any thing to proud and *g* ſtubborn [boyes.] *B.* I my ſelfe have obſerved theſe things *b* not once. *F.* Therefore doeſt thou know * what to doe? *B* I pray thee tell me. *F.* Whileſt * all is as yet well, I * adviſe * thee to go alone * to the man into his ſtudy, and *l* have ſpeech to this purpoſe; * Loe moſt curteous maſter, I have offended grievouſly I confeſſe; but (as you know) it is the firſt fault that I have * committed; for I never * did any thing before, which might ſeeme worthy *m* ſtripes: Wherefore moſt * gentle maſter, you ſhall pardon this firſt fault (if it pleaſe you) *n* for my former * innocency: If ſo be that I ſhal *p* fall backe ever hereafter, * I will alledge no excuſe, but will be * beaten moſt ſeverely. Thou ſhalt *r* over * intreat him (as I hope) by this or the like ſpeech. *B.* O wiſe and *s* fit counſell! *F.* Uſe it if it ſeeme good unto thee: Surely it is ſuch *t* * as I would * have

s with thy, &c.
t there is no time now to loyter, or ſtake. * not a place.
x ſtrength, or power.
x doeſt urge to earneſtly. * a certain matter. *y* compell.
z as I think.
a Art thou acquainted with.
* wit. diſpoſition, or qualities. *b* ſort.
* none to be more gentle.
d humble, or lowly.
e freely. *f* can remit.
g ſturdy.
h oft, or more then once. * what thou ſhalt doe?
* thy matter is yet whole. * counſell.
* that thou goe.
* unto him. / that thou uſe ſentence.
* and. * See, or bebold. * admitted.
* committed.
m correction.
* curteous. *n* to my accuſtomed, or ancient. * integrity.
p doe the like.
* I doe tell no cauſe
* puniſhed.
r prevaile with him.
s good, ſeaſonable.
t as I would wiſh.
* what one. * to be.

‡ an evill of ſuch ſort.
ꝫ is behinde.

* commodiouſly.
* fight.
* oughteſt not.
* for my very words.
* holdeſt or keepeſt.
* ſentence.
* hold it.
a any away.
* groſſe.
b ſhall be able.
* word for word.
* to be gone to.
c ſeaſonably.
d a place where books lie, ſtudie.
e garden.
* *exordium* or entrance.
f ſpeech before.
g (we) all.
h at or unto him.
* may it be lawfull (to ſpeake) a few words? i may have a word, or two?
k bleſſe. * turn well * viſit.
l be quick.
* the houre of dinner.

given to me in * ſuch a like evill. *B.* But one thing remaineth, concerning which I am carefull. *F.* Hoe, what remaineth? *B.* I cannot ſpeake ſo briefly and * fitly in the * preſence of [my] maſter, as thou haſt ſpoken now. *F.* Thou * ſhouldeſt not be ſo carefull * concerning my words, ſo that thou * knoweſt my * meaning. *B.* * I know it in a manner. *F.* It is well, write it now a in a * plain manner, as thou b canſt; and then we will conferre together: afterwards thou ſhalt learn it without book diligently * to a word. *B.* There is nothing, neither more ſafe, nor more certaine then this; but what time doeſt thou thinke that he may * be gone unto c fitly? *F.* As ſoone as thou ſhalt ſee him after dinner, to goe into the d library: for if peradventure, he ſhall go alone (as he is wont) to walke in the e orchard, then follow him ſtraightway. *B.* What * f preface ſhall I uſe then? *F.* There is no need of any other, then which g all [of us] are wont to uſe h with him. *B.* What is that? *F.* Maſter, * i may I ſpeake a word or two unto you? *B.* God k * proſper well all thy counſell: now I goe to write [that] which thou had ſaid, and then I will * ſee thee againe. *F.* l Make haſte, for * dinner time is at hand.

THE

The 27. Dialogue.

Ambroſe. Gratian.

GRatian, thou ſeemeſt to me *n* ſomewhat ſad: *o* what is the matter? *G.* I thinke * day & night, *p* of my father being abſent, and I am *q* ſpent *r* with griefe in the meane time, for that * cauſe. *A.* How long hath he been away? *G.* * Now four moneths. *A.* Hath he written nothing to you in the meane*time? G. *u* We have not heard indeed a word, *x* ſince he departed. *A.* It may be that he hath written: but [his] letters either have* *y* been loſt, or they have been * intercepted. *G.* *z* That which thou ſayeſt is like to be true: for before he was wont to write unto us, wherſoever he was. *A.* * Went he not to Paris this ſummer? *G.* Surely * *b* he then went forward with that purpoſe. *A.* I truſt * that he is ſafe. *G.* I alſo do not *d* diſtruſt: but my griefe is not*eaſed * thereby. *A.* What ſaith [thy] mother? *G.* She doth * mourn almoſt * continually: thereupon it commeth to paſſe, that my griefe is *e* * doubled. *A.* But nevertheleſſe thou oughteſt not to *f* torment thy ſelfe ſo very much: for *g* it behoveth rather to hope well of him, then to *b* torment thy ſelfe ſo: for

n heavy, or ſorrowful *o* what matter is it. *dales and nights. *p* concerning. *q* conſumed. *r* with dumpiſhneſſe. *matter. * foure moneths hence. *while. *u* in truth we have not heard. *x* ſince which time he went. * fallen between. *y* miſcarried or periſhed. *z* taken by others in the way. *a* that is like to be true which. * whether had he not gone to Lutece. *he had given himſelfe into the way with that counſell. *b* his purpoſe was to goe towards Paris. * him to be ſafe. *d* I am not out of hope. *lighted *therefore. + lament. *alway. *e* encreaſed much. * double to me. *f* grieve, trouble or diſquiet. *g* thou oughteſt *b* afflict, or vexe.

for what are foure moneths? * How many are there of them, who are away frō home ſo many yeares, being toſſed in the meane time, *by divers chances, by ſo many* dangers*? But what do the *l* chances and perils of other men comfort me? *A.* Nevertheleſſe ſee that thou be not over nice, who canſt not forbeare the *m* deſire of [thy] father ſo little a time. *G.* I indeed could * take it patiently, ſo that I could underſtand at leaſt *, that he is well. *A.* * Who can doe amiſſe who hath placed all his hope in God? for whether we live, [or whether we die,] we are *p* alwaies * the Lords, as St. *Paul* ſaith. *G.* I *q* doubt nothing but * that is moſt true, but ſuch is the *r* infirmity of this fleſh. *A.* Therefore what ſhould he doe who hath no hope in Chriſt? *G.* I know not. *A.* But yet take heed leſt *s* God himſelfe be offended by this thy impatience. *G.* I * ever now and then acknowledge my fault, and * doe humbly * beg pardon. *A.* Thou doeſt as thou oughteſt. But heare, I pray thee, what hath come now into my minde. *G.* What is that? *A.* What if thy father have ſayled into *l* Brittaine for * *m* trafick? for there is now the greateſt freedome. *G.* What freedome doeſt thou meane? *A.* Of the Goſpel, which is heard there moſt freely. *G.* * Sayeſt thou, that the Goſpell is now in *o* Britaine? *A.* The matter is ſure. *G.* *p* And that idolatry * is driven out? *A.* * Yea verily. *G.* *s* O glad tidings! * joyfull to be heard of! *A.* Yea moſt joyfull. *G.* But from

* How great a part is there of them?
* perils. [or difficulties] of things.
l hard haps, or caſualties.
m endure the abſence or want of ſight.
* beare it with an equall mind.
* it to be well to him.
o of his health.
* to whom can it be evilly.
p ever.
* of God.
q doe not doubt of the truth thereof.
* that to be.
r weakneſſe.
s thou offend God.
* oftentimes.
* being humble doe beg pardon.
* crave with teares.
l England.
* cauſe of trafiking.
m merchandize, or to trafik.
* liberty.
* Saieſt thou the Goſpel to be.
o England.
p And [doſt thou ſay.]
* to be driven away.
* altogether.
q O happy newes.
* pleaſant, or gladſome.

from whence knoweſt thou theſe things ? *A.* Doeſt thou aske from whence I know them ? I marvell * that thou knoweſt not that as yet, *which all men talke of. G. Thou wilt ceaſe to marvel, if thou know'ſt where we dwell. *A.* Where I pray thee ? *G.* In the x moſt remote * corner of y the whole city. *A.* But I thought * that you had dwelt in the ſtreet at *Molardum*. *G.* We had flitted * before * that time that my father * went *b* out of his own countrey. *A.* * Know therefore now for a certaine, that that is moſt true, which thou *c* kneweſt not before: and that thou maieſt believe it, the rather hear this * moreover. The greater part of the *e* Britaines who had * fled into this city, as unto a ſanctuary, for the Goſpell, do * go backe now into their countrey *f* before fifteene dayes. *G.* Oh my *Ambroſe*, how much haſt thou *g* revived me this day, with this *h* meſſage concerning * the ſtate of Britain? what a * remedy haſt thou * miniſtred to my griefe ? *A.* So our God is wont to be preſent to his in their *m* extreameſt ſtraits. *G.* [It is] marvell * if [my] father be not in Britaine: for he complained very often *o* a good while agoe, that there was not a free * paſſage thither, *q* to go about merchandize. *A.* Moreover, a certaine * Britaine * no meane man, nor of ſmall credit, ſhewed my father * of late, that he had received *s* certaine letters from thence, in which this was amongſt other things, * All every where who had fled for the name of Chriſt,

* thee to have been ignorant of that.
* which is in the mouth to all people.
x uttermoſt. * angle.
y all the city.
* you to have a dwelling or home. * head houſe, habitation, manſion place.
now before.
* then. * had gone.
* into a ſtrange countrey. *b* far from home. * Therefore have now that moſt certain.
c waſt ignorant of.
* beſides. *e* Engliſh.
* betaken themſelves. * flit back, or are returned.
f fifteen daies agoe.
g recreated, refreſhed, or comforted.
h newes.
* Engliſh matters, or newes * medicine. * added.
m greateſt trials.
* except my father be
o long agoe, or of late very lately.
* acceſſe. *q* to trade, or trafick there.
* Engliſhman.
* neither light, nor a trifler.
* in theſe daies.
s undoubted.
* all driven out, or who had eſcaped.
* on every ſide.

Christ, to be * received again moſt courteouſly, x even in Britaine, and to be uſed moſt kindly, *G.* * What [cauſe] is there then, that we doubt any more? *A.* No * y doubt remaineth (as thou heareſt) concerning that matter. *G.* Onely it remaineth, that we extoll eſpecially, the goodneſſe z of God, the beſt and the greateſt, with as great praiſe and * thankſgiving as we can: and that we pray * earneſtly and continually, that he may not onely confirme his benefits, but alſo may encreaſe them more and more a daily. *A.* Therefore my *Gratian*,* ſee that thou remember b to commend the health of thy fathers* to God thorow Chriſt very often, and that by moſt ardent vowes and prayers. *G.* God grant he may ſo* d incline my heart by his Spirit, that I may be able to powre out e from* the bottome of my heart f ſuch like prayers, which he may vouchſafe to heare *A.* [it is] a moſt holy g vow, ſo that (which in truth I believe) [it h be] come from the heart. *G.* O our God, the k marvellous comforter! O how much doth the counſell and comfort of a true friend availe* l in adverſity! *A.* But whither goeſt thou now? *G* I make haſt* ſtraight home, that I may ſhew theſe things to my mother n very quickly, and o may fill her mind with all joy. *A.* God grant that ſhe may be * thorowly cheared. *G.* q So I pray.

* entertained.
x in very Britaine or Britain it ſelfe.
* what is there.

*doubting.
y there is no doubt.

z of the beſt and greateſt God.
*giving of thanks.
*diligently.
a continually.
*thou ſhalt remember.
b to commend very often
* to God himſelfe.
c fervent requeſts.
*affect.
d frame, order, or inſpire.
e from my very heart
* my loweſt breaſt.
f ſuch prayers.
g prayers.
h proceed.
k wonderfull.
* in adverſe things.
l troubles.
* home the right way.
n the very firſt.
o may cauſe her to rejoyce exceedingly.
*made merry in good earneſt.
q I pray ſo.

The

The 28. Dialogue.

Deſſynangæus. Ionas.

*O Jonah moſt wiſhed for [of all men] God ſave thee. I. And O moſt pleaſant *b* vinteger * God ſave thee? *D.* * How is the ſchoole? *I.* * Paſſing well. *D. t* Have many returned already? *I. u* Scarſly a fourth part is away now. *D.* What is done? *I. x* they teach, they reade, they write, they repeate *D.* Theſe are general and daily things, but what is done in our forme? *I.* The ſame which is done in the reſt, and which was done before the *y* vacation. *D.* ? Are then the leſſons had now *a* in earneſt! *I. b* Now eight dayes ago: for what other thing ſhould I be doe? *D.* We were wont to be exerciſed * for certain dayes, in repeating thoſe things which we had learned before *I.* No other thing *d* was done for three whole dayes. *D. dd* What the * probation? is it now begun? *I* Alaſſe begun? It is ended almoſt; the ſixt form ſhal be * poſed to morrow. *D. e* Me wretch, I am excluded from * a reward. *I.* Yea indeed didſt thou hope for * a reward? *D. g* What if I did hope? * every one may hope, eſpecially being ſtudious. *I.* I had rather hope for nothing. *D.* Why ſo? *I.* For *gg* if there ſhall

* Jona moſt wiſhed for, be thou ſafe.
b grape-gatherer.
* Be thou ſafe.
* How the ſchoole hath it ſelfe.
* the beſt of all.
t are many returned? *u* hardly.
* It is raught, it is read, &c. * they teach, read, write.
repeat. *y* breaking up *x* doe they learn now? *a* in good earneſt? *b* (they are had, or begun) now.
&c. * by certain, or ſome. *d* is done.
dd what ſay you of the probation?
*poſing.
* examined or asked queſtions.
e O me.
* a *præmium*.
† a *præmium*. *g* why ſhould I not hope?
* it is lawfull for every one to hope.
&c. *gg* if I ſhall get nothing.

shall nothing happen, there shall be no * fruſtrating [my hope] nor *b* griefe: but if I shall obtain any thing I shall account it ſ gained. *D* Haſt thou never read, I have ſeene *l* [him] to live in hope, who was about to die? *I.* Yea I have read it *oft, and * I do remember it: but this [is] nothing to the purpoſe. *D.* Why not? *I* Becauſe Ovid ſpeakes there, of that hope, which is to be *o* kept in adverſity: which ſenſe our Cato hath expreſſed in *p* this diſtich.

* deceiving.
b trouble.
i get. * depute it in gain. *k* to be gained.
l him who was about to die.
*uſually, commonly
* I remember it
o retained.
p theſe two verſes together of one matter.

Doe not caſt downe thy minde in adverſity:
*q Retain hope: only hope * doth not leave a man in death.*

q keep hope, or hope full
* doth leave a man neither in death, or no not in death
* eternall.

D. Hopeſt thou then for nothing? *I*, I hope for life * everlaſting. *D.* Thou ſaydeſt even now that we were to truſt only * in adverſity: *what doeſt thou account* adverſitie? *I.* Thoſe things which * doe fight againſt me daily. *D.* What are *n* thoſe *I pray thee? *I.* [mine] owne fleſh, Saran and wicked men, * who do injure me *D.* Since * what time art thou made a *y* ſmattering divine? *I* I am neither divine nor ſmatter in divinity, *z* but what I ſay that I have learned out of the holy ſermons. *D.* I indeed do praiſe thee: but goe to, tell me in good earneſt, is the *a* probation of our forme *b* done? *I.* *Now thinke *c* that I ſpeak to thee in good earneſt. *D.* It grieveth me * that I was not preſent. *I.* Thou ſhouldeſt have come ſooner: what didſt thou? *D.* My mother com-

in adverſe things.
*What are adverſe things to thee?
*adverſities.
*oppugne me, or trouble me.
n thoſe things.
* at length.
*who affect me with injuries.
* when.
y young divine, or no vice in divinity.
z but I ſay that which I have learned.
a examination, or coſing. *b* paſt.
* think it now to be ſpoken to thee.
*me not to have been preſent.

pelled

pelled me to tarry the end of the vintage. *I.* I believe it, but thou *e* hast been compelled by thine owne will. *D.* That I may confesse *f* ingenuously, I tarried willingly But what meaneſt thou? we are men, as they say. *I.* Yea [we are] *g* boyes. *D.* But thou canſt ſcarce believe how pleaſant it is, * to dwell in the countrey, eſpecially where there is ſo great *b* abundance of all fruits. *I.* * Have you great * plenty of wine? *D.* * [We have] indeed ſo great ſtore that I doe not remember * that I have ſeene greater. *I.* What ſay the countrey men in this ſo great *k* plenty? *D* They *l* crack of no other thing * but drinking and *m* ſurfeting: moreover they abuſe wine now *n* even as it were *o* ſpring water. *I. p* That is the madneſſe of the fooliſh *q* people, * that they never know to uſe the *r* benefits of God * aright. *D.* Verily that is it which is ſaid: *s* Fooles are never wiſe, exeept in *t* ſtraights. *l* Therfore they are puniſhed *u* deſervedly. *D. x* What, that they doe alſo mocke at admonitions? *I.* There are [ſome] who can beare no [admonition] at all; but they are angry even at *y* [others] admoniſhing [them] well and *z* gently *D a* [But] heard ſomething [yet] more *b* grievous: there have beene who would * threaten to beat me when I admoniſhed them moſt *d* curiouſly. *I.* This is * no newes to me: * for one alſo of a time, *f* held up his fiſt againſt me * *g* but that he feared the authority of my father, truely I had been beaten * moſt

h found-

* to expect.
e was enforced.
f frankly.
g children or lads.
* to practiſe huſbandry, or to play the countreyman.
b ſtore.
* Is there to you, &c. *increaſe, ſtore.
* there is.
* me have ſeen.
k abundance.
l ſpeak or talk of.
* then. *m* drinkings, or eating unſeaſonably
n even ſo, in like manner.
o fountain water, or well water.
p ſuch is. *q* common ſort. * that it never knoweth.
r gifts or bleſſings. * rightly. *s* fooliſh men have never underſtanding.
t trials *u* worthily.
x what may we ſay?
y at [me.] *z* mildely
a But I will tell,
b worſe. * threaten ſtripes, ſtrokes to me. *d* kindly. * not news * for alſo a certain one ſome time, menaced his fiſt to me, or offered me his fiſt *f* offered me a blow with his fiſt. *g* that had he not feared, * moſt ſharply.

h grievously, or pitifully. + omit them. * themselves to be such. + themselves to know. *m* against.

h soundly. *D.* But let us * let them alone because they are blind, neither yet do they understand * that they are such. They brag * that they know very well what the Gospell is, when in truth they are *m* adversaries to the Gospell. *I.* If they heare not the * of the divine word, ministers * of the word of God and their owne pastors, how doeft thou thinke * it to be able to be. * that it can be that they * can heare us? * will. *D.* Therefore let us follow that which Christ hath commanded; Doe not give [that which is] holy to dogs. *I.* But there are some simple and *n* well willing, who are delighted *o* in a marvellous manner, with the hearing *p* of Gods word, these are they whom it is a most pleasant thing to teach. *D.* How doe I rejoyce as oft as *q* I fall upon such! *qq* How doe I embrace them * gladly! *I.* Nor *r* undeservedly, for when thou *s* shalt teach them, then at length thou *Al.* shalt enjoy the fruit of thy labour, not without * exceeding pleasure. *D.* But what do we think? doeft thou not see how the night hath almost *t* oppressed us. *I.* Therefore let us depart, and we will *u* deale together to morrow (if God shall permit) * more largely, of going againe cheerefully to our studies.

n wel-willers. *o* marvellously. *p* of the divine word. *q* I light upon, or meet with. *qq* How much doe I make of them. * willingly. *r* without cause. *s* haft taught them. *Al.* doeft enjoy. *t* the greateft. *u* overtaken us. *u* talke. * in moe words concerning the repeating of our studies cheerfully.

The

The 29. Dialogue.

Rufine. Sylveſter.

y THy father (as I have heard) is returned out of France. *S.* * He is returned indeede. *R.* * When? *S.* Upon monday *z* at evening. *R.* Was not his comming *yy* grievous to thee? *S.* What grievous? yea truly, it was moſt *a* pleaſant: but why doeſt thou aske that? *R.* Becauſe peradventure * when he is abſet, thou haſt power to live more at thy liberty. *S.* I know not what liberty thou * relleſt me of. *R.* Of drinking, playing, running up and downe S. * Doeſt thou thinke then that I doe nothing elſe, *d* whilſt [my] father is away? *R.* All *e* in a manner are wont [to do] ſo, *S.* Indeed diſſolute [boyes] [are wont ſo] * *f* But as for me, I live ſo *g* * in my fathers abſence, as in his preſence. I do not drinke unmeaſurably, but I drink as much as is ſufficient. I play when time doth require. I do not runne up and downe, but I goe *h* abroad with * my mothers good liking, when I have any buſineſſe. *R.* Yea, art thou * ſo ſubject to thy mother? *S.* *k* * Even as to my father: for what doeſt thou thinke? Is not the *l* commandement of the Lord * equall concerning *m* both? *R.* Honour (quoth he)

y Is thy father come? * he hath returned. *z* at night *yy* troublesome. *a* gladſome, or welcome. * he being abſent there is no power to thee of living more freely * ſheweth unto me, or meaneſt. * therefore doſt thou think me to doe no other thing. *d* when. *e* almoſt, or for moſt part. * for what appertaines to me. *f* as much as concerns me. *g* when my father is away, as when he is preſent. * my father being abſent as he being preſent. *h* into the publique. * the good leave of my mother. * ſo exceedingly, be ſo ſubmiſſe. *k* I am ſubject alike. * equally. *l* precept. * alike. *m* hither.

he) thy father and thy mother. *S.* What [ſaith] that *n* heathen author of the morall diſtichs?

Love thy deare parents * *with no* o *repining piety.*

p *Neither offend thy mother whilſt thou wilt be* q * *dutifull to thy* * *father.*

What [ſaith] *r* our *Paul*? Children (quoth he) obey your parents in the Lord. Are not the father and mother contained under the name of a parent? *R.* This is obſerved of Latine authors. *S.* Moreover, if there *s* were any difference of reverence *t* there might ſeeme more to be due by the beſt right, unto the mothers, as who have * indured ſo great grieſes and * travels for us. *R.* * I know theſe things, and all things which thou haſt ſaid do pleaſe me. *S.* Therfore why didſt thou x reſiſt me? *R.* That by that *y* reſiſtance (as it were) I might * procure to us matter of ſpeech: for (as thou thy ſelfe knoweſt) our maſter doth exhort us oftentimes, that we beſtow our * ſpare time in ſuch like ſpeeches. *S.* Truly it is a good leiſure, which is * ſpent in honeſt buſineſſe. *R.* Hither appertaines that * grave and wiſe ſpeech of *a* Africane, who ſaid, * that he was never leſſe idle, thē when he was * *b* idle, as we have learned out of * *Tully*. *S.* But now time doth *c* admoniſh, that we'd put an end to this ſpeech. *R.* Thou admoniſheſt well, for peradventure

n Cato.
*not with ſick, or fainting godlineſſe.
o conſtrained, or grudging.

p and ſee thou doe not offend.
q obedient.
* good.
*father.
r our Apoſtle.

s were to be had.
t more might ſeem to be due, or owing.
* undergone.
*labours, paines.
*I have known.

x gainſay me.
y repugnance, contradictions.
* ſend for, or cauſe.

+vacation, or idle time. * conſumed.
*Apotheg.
a Scipio.
*himſelfe never to be leſſe idle.
*at leaſure.
b free from buſineſſe.
* Cicero.
c put us in mind.
d make an end.

ture ſupper*/ſtaying at home for thee. *S.* I will g adde more (if the Lord ſhall permit) * at our next meeting, * God give thee a good night. *S.* * And I wiſh thee moſt ſweet reſt, through [thy[* limmes.

* is ſtayed. *f* lingered or hindered for thee *g* adjoyn or ſpeak. * in. * I pray to thee a proſperous night.* And *I* pray to thee a pleaſant reſt thorow [all] thy *members, or joints.

The 30. Dialogue.

The k *Monitour. Deſiderius.*

k caller of the names

I Cannot ſufficiently marvell * that thou art not more diligent. *D.* *l* In what thing doe I ſeeme to thee [to be] negligent? *N.* That [thou] * art almoſt never preſent in time in the morning, and therupon it commeth to paſſe, that thou art *o* noted * welneere daily in the * bill: why art thou ſo *p* ſleepy? *D.* My nature * doth ſo require. *N.* Correct this nature; * I meane this * fault of nature: what hath the ſaying of our *Cato* * done thee good? *D* What [ſaying] I pray thee? *N.* *s* Watch more * continually, * and be not given to ſleepe, &c. *D.* * Say no more, I remember it well. *N.* It profiteth nothing to remember it, unleſſe thou * *x* apply it to thy uſe. *D.* God grant we may * *y* turn both this and other *z* wholſome precepts ſo eaſily to the uſe of living well, as * we learne them * quickly without book. *N.* That I may confeſſe the truth, it is * much more eaſie * to command

*marvell enough. *thee not to be more diligent. *l* wherein.

* never almoſt art preſent. *o* ſet in roule. * almoſt. * catalogue. *p* drowſie. * doth beare, or covet ſo, or carry me ſo * that is. * vice, * fault. * profited thee? *s* be more watchfull continually. * alwaies. * neither. * [Adde] no moe [words] *s* Say no more. † fit it *x* make uſe of it. * tranſlate or transfer. *y* apply. *z* good & profitable. * we learn them without book eaſily. * eaſily. † more eaſie by much. * to give precepts.

then to performe. *. But nevertheleſſe we ought to indeavour that we may profit ſomewhat * either by admonitions, or by prayers, and may * become better every day. *D.* The *b* ſalvation * of that [man] who doth not that is to be deſpaired of: But nothing is *c* more hardly amended thē * a fault in nature. *N.* All vices almoſt are naturall unto us, and unleſſe the goodneſſe of God did keepe us, all of us ſhould be moſt wicked. *D.* Therefore what is to be done? *N.* * We muſt fight valiantly with our vices. *D.* * Under what captaine? *N.* God himſelfe. *D.* With what weapons? *N.* With divine and ſpirituall [weapons.] *D.* * And where are they found? *N.* In the Epiſtle of Saint *Paul* to the Epheſians. *D.* In what chapter? *N.* In the *g* ſixt. *D.* What if I ſhall not underſtand the place *h* by ſelfe? *N.* Thou wilt not underſtand it * at all, I know well; but * thou maieſt aske of our maſter. *D.* What if thou ſhalt be preſent with me? *N.* I will be preſent, * I am determined; but the opportunity *l* * is to be taken. *N.* We will *m* take counſell therefore of this *n* at another time. *N.* When ſhall that be? *D.* The next wedneſday, if it * ſeeme good ſo to thee. *N.* * At what of the clocke? *D.* At * one after *q* noone. *N.* Thy * determination pleaſeth me. *D.* Therefore * let us depart now.

* But yet.
* both by admonitions and by prayers or entreaties.
* eſcape, grow, or prove.
b welfare, eſtate, or caſe.. * of him.
c corrected more hardly.
* a naturall vice.

* It is to be ſought.
* who being Captain.

* where at length.

g ſixt [chapter]
h of my ſelfe.
* altogether.
* our maſter ſhall be to be conſulted with

* it is determined.
l muſt be taken.
* is to be catched.
m conſult.
n otherwiſe.
* ſeem ſo * At what houre? * the firſt.
q the noon time of the day.
* ſentence.
* let us now depart.

The

The 31. Dialogue.

r *Trapezita.* s *Raimundus.*

r Trapezite.
s Raimunde.

IS it lawfull *t* to require evill *u* with evill ? *R.* Why *x* doeſt thou aske that? *T.* That I may anſwer them, who *y* contradict me in this matter. *R.* Thou haſt asked *z* briefly, I will anſwer moſt briefly; it is not lawfull. *T.* Why not? *R.* Becauſe Chriſt hath forbidden it, and the *a* Apoſtles after him. *T.* What is to be done then? *R.* Evill [is] to be recompenced with good. *T.* Is it not enough to requite good with good? *R.* Truly [it is] not enough to a Chriſtian. *T.* Wherefore? *R.* For it *b* behoveth a Chriſtian to imitate Chriſt [his] maſter. *T.* What did Chriſt in that kinde? *R.* He healed him who had * given him a blowe, he prayed for them who *crucified him, and he did *d* many other things of the ſame ſort *T.* Doth he therefore nothing, who doth * requite *dd* favour for favour? He doth *e* ſo much as the Heathens do. *T.* What do *f* thoſe? *R.* They love their friends, and they *g* render thankes [to them] of whom they have received *h* kindneſſe. *T.* * And [doe they] no more? *R.* Nothing; for what canſt thou expect more from them, who * know not the true God? *T.* What doe

t to repay.
u for evill.
x askeſt thou, enquireſt thou?
y gainſay.
z ſhortly in few words.
a Apoſtles have forbidden it likewiſe.
b becommeth.
* faſtned a blow to him, or a buffet.
* lifted him upon the croſſe, *d* many ſuch like things.
* reward *dd* good will, or one good turn for another.
e as much. *f* they.
g requite good will, or kindneſſe, *h* good will, or favour.
*whether nothing more. * have not known.

doe they to [their] enemies? *R.* They *i* perſecute thē by what means ſoever they can. *T.* Is it a ſinne *k* in a Chriſtian? *R.* If it be not lawfull (as now I have proved to thee) conclude *l* it to be a ſinne. *T.* But (as it is ſaid commonly) it is lawfull to *m* repell force by force: which ſentence a certaine new Poet hath *n* expounded alſo more largely, in theſe words:

Lawes doe ſuffer to o drive away force by force, and a wound by a wound.

What doſt thou anſwer to this? *R.* Truly the lawes of the * heathens do *p* permit it, but the *q* divine law doth ſpeak farre otherwiſe. *T.* What is the divine law? *R.* * The ſame that the word of God. *T.* * Is it then a ſin whatſoever is contrary to the word of God? *R.* Without all doubt it is a ſinne. *T.* Canſt thou prove theſe things out of * Gods word? *R.* * Why can I not? [I can doe] nothing more eaſily. *T.* I pray thee bring me [ſome] *r* ſentences. *R.* Doſt thou not believe that, which is * confeſſed of all? *T.* Yea truly I believe it undoubtedly. *R.* What need is there then of [any] *rr* teſtimonies? *T.* That I may anſwer certainely * *s* to them that gainſay it. *R.* Thou underſtandeſt *t* aright: but becauſe thou canſt not commit [them] to memory *u* forthwith, expect whilſt I * ſet them downe in a little paper: in which alſo may be a noting of the places, that thou mayeſt like-

i vex and moleſt them, purſuing them,
k to a Chriſtian to requite evil for evil.
l that it is a ſinne.

m drive back, reſiſt evil with evil.
n interpreted.

o put away, or turn away.

‡ Ethnicks.
p ſuffer.
q Gods law.
* [it is] the ſame.
‡ is whatſoever is contrary to Gods word a ſinne?

* the divine letters.
* what elſe can I?

r places of Scriptures,
* In confeſſion to all

rr proofes,
* to men gainſaying,
s to [all] gainſayers.
t rightly.

u forth of hand, or preſently, or of the preſent time,
* deſcribe them.

likewiſe point them with the finger, to whom thou wilt. *T.* [It is] * very good counſell *y* of a ſudden: * how much ſhall ‡this be *a* more commodious to me? for ſo I ſhall learne without book at my leaſure that I may have it *c* at hand, as oft as need ſhall * require. But when wilt thou give [them] me? *R. d* Returne hither to me to morrow *e* if it pleaſe thee. *T. f* At what houre? *R. g* At one, afternoone. *T.* I have enough: farewell in the meane time. *R.* The Lord God *h* preſerve thee.

* demonſtrate, or ſhew * the beſt, excellent, or paſſing good counſell.
y without time of meditation.
*by how. ‡that.
a more profitable.
b perfectly. *c* in readineſſe. †be.
d come again.
e if thou thinke good. *f* At what a clock? *g* At the firſt.
h keep thee.

The 32. Dialogue.

Grimonde. Blevet.

WIlt thou buy this girdle? *B.* Why ſhould I buy [it?] One *k* is enough * for me: *l* but why wilt thou ſell it? *G.* Becauſe * I have two. *B.* * yet maieſt thou not ſell it unleſſe thou wilt * incurre danger of puniſhment. G. What doth hinder me to ſell my things? *B.* Thou haſt nothing thine owne as yet. *G.* Hoe, *p* nothing? *q* from whence proveſt thou that? B. Becauſe * thou art not yet at thine own liberty, but under thy * fathers authority to cõclude wilt thou heare * in a word, that thou mayeſt not do it? *G.* * I deſire it *s* eſpecially. *B.* Concerning this there is a * ſchool-law: whereof

k ſufficeth me. * to me. *l* but thou. * there are two to me, * neither yet is it lawfull for thee to ſell it, or that thou ſell it. * run into puniſhment.
* forbid or let me.
p [have I] nothing.
q how. * thou art not yet of thine own right. * power belonging to thy father.
* briefly. * I will.
i greatly, or earneſtly, or with all my heart. * a law of our ſchoole, or a ſcholaſticall law.

this is the ſumme: * Let boyes neither ſell any thing, nor buy, nor change, nor ᵃ alienate by any other meanes, without the cõmandment of their parents. He that ſhall do contrarily ˣſhal be puniſhed with ſtripes G. I was not ignorant of that: but I would make* a triall, whether thou were conſtant in obſerving lawes. *B.* Therefore thou art a diſſembler. *G.* I ſee no evill to be in this ʸ diſſembling: * Doſt thou expound it evilly? *B.* ᵃ No truely: for thou haſt * nothing hurt me. *G.* What if I had hurt [thee?] *B.* I would * have borne it * patiently, as it becommeth a Chriſtian. *G.* God grant we may beare all adverſities ſo for Chriſt, who ſuffered every thing for the cauſe of our ᵈ ſalvation. *B.* Certainly we ſhall beare them, if we ᵉ propound alwayes to our ſelves *his example, before our eyes. *G.* Truely that is a difficult thing. *B.* Yea [it is] impoſſible, unleſſe we be helped* ever by his ſpirit which indeed is to be obtained by ᶠ continuall prayers. *G.* O in how ſweet ſpeech have we ᵍ ſpent [this] ſo little * reſpite!

* boyes may neither ſell, nor let them ſell.
ᵃ paſſe from themſelves to others
* ſhall be corrected, or beaten.

* a danger, an experiment.

ʸ diſſimulation.
* whether doſt thou interpret?
ᵃ not at all.
* hurt me nothing
* had.
* with an equall mind.
ᵈ health.
ᵉ ſet.
* the example of him to us.

* alwaies.

ᶠ daily.
ᵍ conſumed.
* leiſure, or breathing time.

THE

The 33 Dialogue.

Sarior. Odetus.

HAst thou prayed*at all to day at home? *O.* Why doſt thou aske that? *S.* Becauſe thou waſt not preſent at morning prayer. *O.* How thinkeſt thou? *S.* * I obſerved [thee] *O.* But thou art not a monitour. *S.* I am not. *O.* * Why then didſt thou *b* note [me?] *S.* Becauſe thou art moſt deare unto me. *O.* What then? *S.* It will grieve me if thou ſhalt be beaten. *O.* What? * was I noted? *S.* Yea, doſt thou doubt? *O.* * Did no man excuſe me when the * bill was called? *S.* No man that I know. *O.* If thou love me ſo greatly, (as thou ſaiſt) why *l* hadſt not thou thy ſelfe excuſed me? *S.* What cauſe ſhould I * have alledged? *O.* Thou ſhouldeſt* have deviſed ſomething. *S.* *n** I ſhould then have lyed. *O.* What* then? *S.* But it is forbidden to lye, by the word of God. *O.* I confeſſe it; but it was a light lye. *S.* Nothing is to be judged light, whereby God is offended. *O.* I cannot deny that: but he doth eaſily remit unto us theſe light [faults] for Jeſus Chriſt, who is our interceſſour and advocate; for * who doth not offend daily * very

* any thing.

* I have noted thee,
* an obſerver.
* Therefore why?
b ſet me in the bill, or roule.
b whether have I been noted?
* hath no man excuſed.
* a catalogue or roule was recited.

l diddeſt thou not thy ſelfe?
* had ſaid?
* had.
n had told a lie.
* Therefore I, &c.
* thereupon.

* how oft is there any, or who is there?
* moſt often.

ry often? *s* In truth *p* none: moreover, we do *q* ſcarcely pray, or * do any good thing, in which there is not ſome ſhew of ſin. *O.* Therefore what ſhould * become of us, except God *t* ſhould pardon eaſily? whereupon alſo we praying *u* daily, do ſay: * Forgive us our treſpaſſes. *L.* We ought not to doubt but that he will *forgive us: if we acknowledge our faults earneſtly and truely, if we deſire pardon from our * heart, if we truſt that we ſhall be pardoned. *O.* What remaineth, * then? *S.* That remaineth, that we neither be delighted in ſinnes, neither perſiſt in them; neither that we commit ſin *x* peeviſhly, *a* wittingly, and * of a ſet purpoſe: for there are over-many things which we commit thorow infirmity of the fleſh or alſo thorow ignorance. *O.* *b* I do nothing doubt concerning thoſe ſinnes, which we commit thorow weakneſſe of the fleſh, *c* as was the deniall of *Peter*: but how * commeth it to paſſe, that we ſin by ignorance? *S.* Concerning this, *Al.* we have the example of *Paul*, who writing to *Timothy*, in his former epiſtle, doth confeſſe openly, *c* himſelfe, although he perſecuted the Church of God, * yet to have obtained pardon, becauſe he did it ignorantly. *O.* Thou haſt ſatisfied me abundantly in this example: for I alſo do remember * that I have read it, but doeſt thou know in what chapter of the Epiſtle it is written? *S.* In truth I am not wont to trouble my memory, in * retaining the numbers of the chapters: it ſeemeth to be

p no man.
q pray ſcarcely.
*doe work.

+ be done to us.
t were ready to forgive.
u do ſay daily.
* remit unto us our debts.
* remit, or pardon.

*mind.

*therefore.

x wickedly, naughtily, maliciouſly.
a knowing.
* of induſtry.
b I do not doubt.

c what a one was.
+ it is done?

Al. thou haſt.

c that he.

* yet obtained.

* to read it, or to have read that.

* holding, or keeping.

be enough to be at this time, to note ſome ſentences as it were* haſtily, which* I may commit to memory, if in the meane time I can ſteale any leaſure, from the daily * imployment of our preſent ſtudies. *O.* I would to God I alſo could do that. *S.* What doth hinder thee? *O.* I can ſcarcely ſatisfie [my] maſter in my *g* ſcholaſticall exercíſes, it is *h* ſo far away, *i* that any time can be granted to be beſtowed in other ſtudies. *S.* Indeed we are daily * ſufficiently imployed: but nevertheleſſe theſe things are to be borne, as long *l* as it ſhall ſeeme to God himſelfe and to our parents * that we have need. *O.* * I therefore beare willingly, and * indure all ſuch labors. *S.* With what hope doſt thou * indure [them?] *O.* Becauſe I hope * it will come to paſſe, that they *Al.* may be the firſt ſteps, by which I may come * at length unto greater. But concerning theſe matters, in more [words] at other times: now let us do that which *u* is at hand. *O.* What is that? *S.* Doeſt thou heare *o* the ſigne to be given to ſupper? *O.* Thou* reſt leſt me a good *p* ſigne, *I did already* feele my ſelfe an hungry. *S.* Doubtleſſe, becauſe thou *q* omitteddſt thy drinking. *O.* I would to God I could abſtaine alwaies ſo eaſily *s* from it, as I * was without it willingly to day. *S.* But I cannot * be well without it, unleſſe I ſhall be occupied in neceſſary buſineſſe.

* ſnatching ſuddenly.
*it may be lawfull.
*occupation, or buſineſſe.

g exerciſes in the ſchoole.
h ſo far off.
i that I can have any time for other ſtudies.
*occupied enough daily.
l as God and our parents ſhall ſee it good.
* need to be to us.
*therefore I.
*tolerate.
*tolerate them.
*it to come to paſſe.
Al. are.
‡ ſometime, or in time.
u is inſtant, or the time requireth.
*ſhewed *p* token.
* now I did.
*feel hunger.
q haſt pretermitted.
s from my drinking.
* wanted, or lacked it.
* want it willingly.

The

The 34 Dialogue.

Phrygio. Stephen.

O Moſt wiſhed walker *t* God ſave thee! *S.* And thou moſt buſie *u* loyterer, God ſave thee. *P.* My *Stephen** art thou in good health? S. Yea * paſſing well, *x* ſuch is the bounty of the beſt [and] the greateſt God. *P.* In truth *y* I doe rejoyce from my heart, *z* and I do* exceedingly congratulate unto thee this [thy] ſafe return, where haſt thou been this whole yeare? *S.* In Italy: *P.* * Why reſolvedſt thou to goe thither? *S.* For the fame of the * country, concerning which ſo many things are *b* ſpoken every where, neither art thou ignorant how delirous we are *c* of newes. *P.* * Our nature is ſuch: but what foundeſt thou there? *S.* Truely* many moe things, then I had heard by the *e* fame, *P.* But I believe thou ſaweſt many things which thou wouldeſt not. *S.* Yea indeed *f* wickedneſſe: * but as for the countrey, it is a land * exceeding fertile, *h* very aboundant with *i* every kinde of the beſt fruits; *k* eſpecially with moſt *l* excellent wine *P.* Verely that did* pleaſe thee *m* chiefly. *S.* That I may confeſſe *d* the truth, * it did pleaſe my taſte marvellouſly: for * of what ſort ſayeſt thou* that this our wine is? thou

t God ſpeed thee. *u* ſlow back. * art thou very wel? * moſt rightly. *x* which thorow the goodneſſe. *y* I am glad. *z* I am exceedingly glad for thy cauſe. * vehemently. * for what cauſe hadſt thou induced my mind to goe, &c. * region, *b* talked of, reported, or praiſed, *c* of new things. * So it is compared, provided, ordained, ordered by nature. * moe things by much. *e* report. * to wit, or verily. *f* abominations. * but that which appertaineth to the region. * moſt fertile by far. * fruitfull. *h* exceedingly abounding. *i* all ſorts. *k* chiefly. *l* notable. * ſmile to thee. *m* principally, *n* as truth is. * it did affect my palate, or the roofe of my mouth. * what one. * this our wine to be.

thou mayeſt call it truely * ſmall wine, if thou compare it with that. *P.* Thereupon it did offer it ſelfe unto thee, *p* as a goodly argument of praiſing God. *S.* A moſt *q* notable [argument:] for I thought thus oftentimes, O Lord God how good art thou who haſt loved us * ſo as thou haſt given us dainties! for thou haſt not onely created thoſe things for us, * for food, which the earth doth * bring forth of its own accord. but alſo ſo many kindes of moſt delicate things, which if we take moderately, and with giving of thankes, doe both *r* nouriſh the body moſt * pleaſantly, and do * marvellouſly cheere up the mind it ſelfe. O * in what wordes, with what workes may we *s* glorifie thy name worthily enough O Lord? To conclude, *x* I was ſo * raviſhed in minde, that I did *y* covet nothing more then to have * the praiſes of God alwayes in my mouth: but (alaſſe!) * one or other cogitations * *b* comming into my minde ever and anone, that fire was quenched by little and little. *P.* That is no * newes with me: for oftentimes ſome ſuch thing is wont *d* to happen unto me. *S.* * Such is the unconſtancy of our nature. *P.* We *e* try this by experience almoſt * every houre: but, * I pray thee, what * didſt thou in thy Italy? *S.* I *f* viſited * for my minde ſake ſome *g* more famous cities: I ſtudied alſo * *h* in ſome places * a little while. *P.* What cities *k* ſaweſt thou eſpecially? *S.* Truely I ſaw many in my *l* paſſage: but * I viewed [but] a few,

* weak, or baſe wine, ſuch as is drunk in each village, or country-houſe.
p as a notable argument. *q* goodly: * even unto dainties, * to food, or to feed upon.
* produce. *r* feed.
* ſweetly.
* make merry wonderfully. * O Lord in *s* ſet forth the glory of *x* my mind was ſo carried, or ſet.
* affected. *y* deſire.
* divine prayſes.
* other and other.
* being conceived.
b by conceiving ever new thoughts.
* New thing. *c* every ofr. *d* to fall out.
* That is.
e prove or finde.
* at all houres.
* at length, at laſt.
* haſt thou done.
f have gone to ſee, or ſeen.
* for the cauſe of my mind.
g of the more famous or excellent.
* ſomewhere. *h* here & there. * ſometime.
k wenteſt thou to ſee. *l* journey, as I paſſed by. * I being at leaſure, or at my leaſure beheld but a few.

m *Gennes* in Liguria, by the ſea ſide *n* the ſea ſide *o* him the Pope. *p* incidently or by chance. † for the cauſe of a ſpectacle. *q* for ſhew-ſake, or in triumph. *r* I pray thee in what towns, or at leaſt in. *s* didſt thou abide. *t* for thy ſtudy ſake. *u* *Bologna* in *Hetruria*. *x* a City of the Venetians by *Padus*. *y* I ſtayed or was converſant. *z* in divers ſorts of ſtudy. * few things. *a* But. *b* ſtrange things. *new things all things in a manner. *new. *d* ſtrange *e* to tell, or make report of all. * it is to be haſted of me. †ſome whither. †at length. *f* hath bidden. *g* when ſhall it be lawfull for us. *quietly. *from dinner. *h* throughly deſire it. *at the firſt houre. * I will do it. * the houre is fit for the drinking. ‖ it is an houre fit for bever.

a few, at leiſure, to wit, *m* Genna, Florence, Venice, laſtly that Rome, which was called in time paſt *n* the head of the world, but now is the fountaine and originall of all abhominations. *P.* Saweſt thou not that great beaſt? *S.* I ſaw *o* [her] *p* by the way, when ſhe was carried thorow the ſtreets (I thinke) **q* to be beholden of all. *P.* But (that [we may turne] to the matter) *r* in what townes (I pray thee) *s* ſtayedſt thou *t* for the cauſe of thy ſtudy? *S.* Returning from Rome, *t* paſſed thorow *u* Bononia, *x* Padua, Millane, *y* I converſed in every one of thoſe townes, about three moneths *z* in ſundry kindes of learning: for I deſired to taſte, as it were, **a* little of every one. *P.* *a* And what *b* *newes ſaweſt thou in ſo many moſt famous townes? *S.* Doeſt thou aske? *c* Almoſt all things ſeemed * *d* newes to me: but it would be long *e* to ſhew thee all things, eſpecially now when * I am to make haſte * to a certaine place. *P.* Whither * I pray thee? *S.* To [my] uncle who invited me to ſupper. *P.* Therefore I will not ſtay thee any longer: but *g* when may we talk more * at leiſure? *S.* To morrow * after dinner, if thou wilt. *P.* Verily I *h* earneſtly deſire it. *S.* Expect me then in my chamber * at one of the clocke. *P.* * It ſhall be done. * *i* It is a fit time for our drinking.

The

The 35. Dialogue.

The Maſter, [k] *Uſher.*

[k] undermaſter.

WHat, have you thought ſufficiently of that which we *had ſpeech of between us * of late? *H.* I have thought * ſeriouſly of it. *M.* Doth the condition which I offered, * any thing pleaſe you? *H.* * Very well. *M.* *p* What, doth [my] table, or * diet pleaſe you? *H.* I * require no more therein. *M.* Therefore what remaineth? *H.* That (if it be not troubleſome to you.) you preſcribe me what * ſervices you will have performed unto you * *l* by me. *M.* That indeed is moſt equall. Therefore * heare the chiefe heads of your office, of which this is the* firſt. In the morning daily to * ſee carefully that all my houſhold ſchollars doe ariſe early from bedde, * *o* in regard both of the winter time, and alſo the ſummer: when they are * riſen, [that they * looke to thoſe things, which appertaine to the dreſſing and cleanlineſſe of [their] body: laſt of all, that they be preſent * at our private prayer. The * ſecond [is] to *r* leade them thrice * every day into the hall, to wit in the morning and before* eleven of the clock, and* at three after

* we had done, we did, in theſe daies.
* [of it] again and again.
* like you at all.
* The greateſt of all or very greatly, eſpecially.
* living together.
p my diet or fare like you.
* deſire nothing [more] [or I lack [nothing in that matter.
* works.
* from. *l* of me.
* receive.
* firſt [head.]
* care diligently.
* for the reaſon.
o according to the time both of ſummer and winter.
* have riſen.
* care for. * to
* the ſecond head.
r bring them,
* daily. * the eleventh houre.
* the thing.

tetnoone. To expect there (except I my ſelfe ſhall be preſent) untill ſome of the *t doctors * ſhall come: in the meane time to ſee ſome bills called, and prayer to be ſaid. *u* In like manner * to obſerve diligently, whether any of the doctors themſelves be abſent from his owne *x* auditory: *y* if any one [of them] ſhall be away: to * ſignifie to me preſently, * or to doe his duty for him. ℣ The third is * to remaine *b* with the houſhold children, as oft as they are not taught in their ſchooles: in the meane to * inſtruct *d* the leſſe * in reading and writing, and to heare the repetitions of the reſt, aſmuch as time and opportunity will ſuffer: to conclude, to *e* keepe all *f* in their duty, to admoniſh, reprove, chide, alſo *ff* to correct with rods where need ſhall be. The *g* fourth [is] to * lead them forth in order, unto the holy *h* aſſemblies, upon the holidayes, and * in like manner to bring them backe home. The fifth [is] as oft as it *i* ſhall be permitted [unto them] to play, to obſerve *k* forthwith, that they * doe not any thing, *l* beſides duty and good manners either in deeds or *m* words. The ſixth [is] to * *n* deliver unto them of the mony which I ſhall * *o* put into your hands, * for paper, pennes, inke, and certaine other * neceſſaries onely of ſmall price; and * to ſet them all downe in *p* a booke of expences. And that is wont to be done chiefly, * upon wedneſdayes and ſaturdayes. The ſeventh [is * *q* not to neglect thoſe things, which ſhall appertain

* teachers. *s* governours, ſhall be preſent. * catalogues recited. *v* Alfr. * to mark carefully.
x form, charge, or place. *y* if any of the doctcurs. * to ſhew me ſtraightway, or doe his parts. ℣ A third head. *a* to tarry *b* with ſchollars of the houſe or boyes. * inſtitute
d the younger, * to learn to read and to write. *e* retaine, *f* in doing their duty.
ff to breech. *g* head of his duty. * to goe before them * ſermons. * to lead.
h them back in like ſort. *i* they ſhal have leave to play.
k ever and anon. * doe not admit.
l contrary to duty.
m ſayings.
* miniſter, or give.
n lay forth. * give.
o deliver to you to beſtow. * paper. * neceſſary things. * to refer all thoſe things into, &c. *p* a book of accounts or reckonings, or of things * upon the daies of Mercury, and of the Sabbath.
q to be carefull for

appertaine* their bookes, apparell and care of [their] body; that is, to* *s* to exact ſometimes of them * an account of [their] booke*s*, and * apparell, to have a regard of [their] health, and *ordering of [their] body, and other things of ſuch ſort, to be * looked to, and obſerved, eſpecially *x* in the leſſe boye*s*. * An eighth [is] to teach the boyes both in my *y* forme, and alſo in * the reſt, beſides the three upper [formes] if at any time need *z* ſhall require A ninth [duty is] to helpe me ſometime, (*if need ſhall be) both at home and *a* abroad, in private buſineſſes. Hitherto you have heard what duties I *b* will have to be performed unto me from you, and which I am wont to exact alſo of other *uſhers in my houſe; *f* yet I will not be ſo ſevere an exactor of them all, but I my ſelfe will *g* remit ſome things unto you, as oft as* I may be at leiſure; in which I will * performe, as it were the part of a deputy.* underſtand you all theſe things? *H.* Truely [*k* I underſtand] all things *wel; but I intreat you one thing, that * to the helping of my memory, you give me *l* a little note of them; and with all, ſpace *m* of thinking and deliberating [of them.] *M.* How much time doe you require? *H.* One * whole day. *M.* *n* Indeed I will give you two whole [dayes.] In the meane time (as you have begun) you ſhall *o* proceed *p* to table and to *q* ſtay together with us, *without any coſt of yours, for freely as if you were at your own houſe. *H.* You doe

*to the books. † to require ſtrictly. *s* to aſk. * a reaſon *garments cloathing, attire, veſture. *dreſſing *v* other like things. *cared for. *x* amongſt the leaſt * eighth head, or duty *y* order or under me. * the other forms *z* ſhall be need, *a* without doors. *b* deſire. * domeſticall undermaſters. *f* notwithſtanding I ſhall not *g* forbear to require of you. * it ſhall be lawful by my leiſure or I can attend. *doe *vicar, *viz.* one that ſupplyeth the place of another. * Have you underſtood. *k* I have marked all. †diligently. * to my memory to be renewed. *l* a little copy, or a memoriall † commentary. *m* to think of them. *natural of 24 hours *n* verily. *o* hold on. * to live together. *p* to eat and drink together, to diet. *q* tarry with us. * with none your coſt, or charge. *r* frankly or welcome.

do this * very curteously: *u* whereby it commeth to passe that you *x* binde me with a greater * kindnesse. *M.* You shall have the note which you require, after dinner, so soone as I can * write it you, with mine owne hand. *H.* What if you should *y* dictate it to me? *M.* I my selfe had rather to write it, least peradventure any thing* overslip me * as I am uttering it. *H.* As it *z* pleaseth you.

* not without curtesie, or humanity.
u whence it is. *x* doe make me more beholden. ‡ benefit.
* compose, or write it together. *y* speak it unto me word by word. * fall from me, or passe me. * between the dictating it. *z* lusteth or liketh.

The 27. Dialogue.

Quæstor. Benignus.

HOw am I sorry, * that I was not present *at your repeating! *B.* Why camest thou not sooner into the schoole, as thou art wont *a* * for most part? *Q.* * Wretch that I am, I rose not in time. *B.* Wherefore? *Q.* Because * no body *c* awaked me. *B.* Who is wont *d* to raise thee up? *Q.* Our Host, or his *e* girle: but * when he is away, the *g* girle doth forget oftentimes, or * at least *i* doth neglect [it.] *B.* Where was [your] host? *Q.* * *k* He was gone forth to his businesse * early in the morning, as I knew afterwards. *B.* What [doth your] hostesse? doth shee * looke to nothing? *Q.* What doest thou think * that she should looke to?

* me not to have been present.
* to you.
a usually.
* almost. * O me wretch. * none, or no man. *c* did call me. *d* to awake thee. *e* maid-servant. * he being away. *g* maid. * certainly. *i* regards it not. ‡ He had. *k* He went forth. * under the morning, a little before day.
* care for.
* her to care for.

every

Every * day from what [time] ſhe * is up ſhe is alwayes * buſie partly * in caring for her little children, partly in other houſhold *n* matters. *B.* Haſt thou no ſchollars [thy] *o* chamber-fellowes? *Q. p* None at all. *B.* Ah * unhappy boy! who haſt *q* no one with whom thou mayeſt conferre, concerning thy ſtudies. *Q.* For that cauſe, my condition is moſt miſerable, as much as I do judge: for I cannot ſtudy as I would, for ſo great a company of buyers and ſellers, who doe *r* frequent that houſe, and doe trouble me with noiſe, the whole day. *B.* Haſt thou not a chamber to thy ſelfe? *Q. t* What doth it profit me to have [a chamber?] for it is ſo neere joyned to the *u* greeces and to * the winding ſtaire, * that indeed not ſo much as a cat can either goe up and down, but I am troubled with ſome noiſe. *B.* Certainly [it is] a great trouble. *Q.* But that is a greater by much, that above my chamber there is a very large *b* common chamber, where wares are kept? whereupon *c* it comes to paſſe, that ſome great *d* packs are either carried in, or carried out, *e* at all houres. *B.* O the immortall God! how canſt thou live there? *Q.* What ſayeſt thou, * live? I in truth do not live, but rather *g* I languiſh: neither do I ſeem ever to my ſelfe *h* to be a freeman, *i* but when I am together with thee in the ſchoole, and with other our ſchoole-fellowes. *B.* How * doe I lament thy caſe! *Q.* I would to God that I might dwell with thee in theſe *m* ſcholars houſes! *B.*

* daily.
* hath riſen, of riſeth.
* intent.
* her little ones to be cared for.
n buſineſſe.
o companions.
p [I have] none at all.
* unfortunate child.
q none to confer.

r uſe that.
s doe make a noiſe.
t what am I better.
u ſtaires.
x the greece going up round like a cockle ſhell, * that not in * deed a cat can aſcend or deſcend.
* but ſome noiſe ſmiteth my eares.
a much worſe.
b a room of many chambers under one key, or warehouſe.
c it is. *d* fardels
e at all times. * to live *g* I pine, or faint
h to be well free.
i except.
k with the reſt of our fellows.
* doe I grieve for thy courſe, or eſtate.
* it might be lawfull for me to dwell.
m houſes for ſcholars.

Nothing ſhould be more * pleaſant to me but *o* what doth hinder? *Q.* * My fathers ancient acquaintance with that my hoſt. *B.* *p* Thou oughteſt to * *q* tell [thy] father, of the *r* diſcommodities of thy ſtudies. *Q.* In deed I have * acquainted him oftentimes, both *s* in preſence, and by letters. *B.* What doth he anſwer? *Q.* He is * told in vaine: [it is] as if a tale were told to a deafe [man] *B.* * Why ſo? *Q.* Becauſe he hath never been * brought up in a * ſchoole of learning, and therefore he underſtandeth nothing in the * way of ſtudies. *B.* Yet I, if it were my caſe *u* would move every ſtone, that I might have my deſire. *Q.* What if the Maſter himſelfe ſhould write unto thy father? *B.* Thou couldſt never perſwade * him that. *Q.* Why not? *B.* Becauſe he will not *y* wooe any man * to get himſelfe a number of ſcholars: for he doth * abhorre both all ambition, and alſo * covetouſneſſe. *Q.* Therefore what doeſt thou perſwade me * to doe? *B.* I have * one * counſell alone. *Q.* I pray thee doe not *b* conceale it from me. *B.* * The matter is *c* to be tryed by friends. *Q.* * I ſometimes have thought the ſame alſo. but I never durſt *e* try it. *B.* What doſt thou doubt? *Q.* I am afraid *f* that * it will have ſmall ſucceſſe. *B.* The iſſue of the matter is in the hand of the Lord: but what ſhall it hurt us to try? *Q.* In truth let us make triall: for (as I truſt) no evill can *g* fall out thereof. But I know not * what way I am to take here. *B.* Tell me doſt thou not expect, that thy father ſhould come

* pleaſing. *o* what lets. + the ancient acquaintance.
p Thou ſhouldeſt
* admoniſh. *q* put in mind, or acquaint.
r impediments.
* admoniſhed. *s* being with him. * admoniſhed. * a fable be ſhewed. * what ſo.
* converſant. * play, or exerciſe. * reaſon of learning. * if my matter were done, or were in hand.
v would try all means, or leave nothing untried. * that I might be made partaker of my vow.
* that to him.
y labour any man.
* that he may get.
* a great company.
* abhor both from all
* from covetouſneſſe
* to be done. * one] onely adviſe. * adviſe onely, *k* keep in ſecret, or ſilent.
* That. *c* Aſſaied.
* the ſame had come to me alſo ſometimes into thy mind. *e* make experience of it, or attempt it * this may ſucceed little. *f* that this will not ſucceed.
g come or happen.
* what reaſon I muſt uſe here *i* may come in a ſhort [ſpace?]

come ſhortly into the city? I hope *that he will come now *l* very ſhortly. *B.* When *m* therefore? *Q.* At the calends of July. *B.* It is * very well: doſt thou know therefore what is need to be done? *Q.* I pray thee *tell me. *B.* See that *m* thou ſpeak unto two or three of [thy] fathers chiefe friends, who are grave, and * *n* men of note, to wit, that their authority may more prevaile with thy father. *Q.* Thou adviſeſt me well: what ſhall I ſay to them? *B.* Thou ſhalt *tell them thorowly of all the *o* diſcommodities of thy ſtudies. *Q.* * Nothing more? *B.* Thou ſhalt * ſhew [them] moreover *p* after what manner *thou mayeſt be provided for, that thou mayeſt redeeme the time, which thou haſt loſt ſo miſerably hitherto, with that hoſt: that except *thou be *ſpeedily provided for by that remedy, there is an utter end of thy ſtudies, and the progreſſe of them. To conclude, thou ſhalt not give over before to * adviſe, *intreat, beſeech, untill *s* thou haſt perſwaded [them] that they promiſe thee, *t* * that they will follow thy buſineſſe earneſtly with thy father. *Q.* What if they ſhall refuſe? *B.* *It can ſcarcely be, that all *ſhould refuſe. *Q.* It is not* likely to be ſo: eſpecially *u* ſeeing they love me moſt tenderly, and * will pleaſure me moſt willingly for my fathers ſake. *B.* * Moreover, the matter it ſelfe will urge them, to wit, ſo great a loſſe of thy ſtudies. *Q.* There is no need of moe words. I *x* relying upon the helpe of God will ſet upon [them] preſently. *B.* But in the meane

* him to come.
l within this day or two. *m* then.
* the beſt of all.
* teach me.
m thou ſpeak with all, or talk with.
* honourable men.
n of eſteem. * ſhew unto them diligently, or acquaint them carefully. *o* hinderances. * Whether nothing more?
* teach. *p* how.
* it may be provided for thee. * it be conſulted for thee.
* quickly, timely, in due time. * it to be done, or an end to be. * leave off, ceaſe.
* admoniſh.
* pray.
s thou ſhalt perſwade them.
t to deale earneſtly.
* themſelves to manage [thy] buſineſſe earneſtly with thy father.
* it can be done ſcarcely. * refuſe.
* like to be true.
u ſith they are moſt loving of me. * doe gratifie me ſo gladly in the name of my father. * unto theſe.
* uſing the help of God. * relying upon God.

* lean unto or relie upon.
ꝛ apply diligently.
a to call upon God.
+ God himſelfe.
b God helping.
* care for. * for my ſtrength. * no counſell to profit me.
+ except ſo far forth as he ſhall help.
* receive, ot betake thy ſelfe.
* linger, or loyter.
* think.
* admoniſhed.
* meet [or come to mind,] to either of us.
* handle it, or talk of it. diſcourſe, or confer of it
* the beſt counſell.
b proceeded. i iſſue.
* moſt pleaſant Queſtor farewell.

time be thou mindefull, that thou ꝛ give thy ſelfe earneſtly a to godly prayers day and night. *Q.* * *b* God-willing I will* look to that, * as much as I can: for I know ſufficiently * that no counſel will do me good * but as he ſhall helpe. *B.* But now it is time that thou* get thee home, leſt peradventure [thy] hoſt be offended: what doſt thou* ſtay *Q.* * I bethinke my ſelfe leſt I have omitted any thing concerning which thou ſhouldeſt be * put in minde. *B.* If any thing beſides ſhall* come to either of our mindes, we will *ſpeake of it to morrow at leiſure. *Q.* Therfore my Benigne farewell: and I pray thee goe on to help me with thy prayers, like as thou haſt holpen me by * moſt excellent counſell. *B.* All [theſe] things are *b* come of the Lord God, who as he hath given the counſell, ſo he will give the *i* effect. *Q.* I truſt it will be ſo; farewell againe. *B.* *Farewell, O moſt ſweet Queſtor.

The 37. Dialogue.

Athanaſius. Benjamin.

* is my father gone away ſo, me not knowing that it might not be lawfull for me.
* him to be about to depart only to morrow.

*WEnt thy father ſo away without my knowledge, that I could not ſpeake with him? *B.* Wherefore cameſt thou not unto his *Inne* after dinner? *A.* Becauſe I thought that * he would not depart before

to

to morrow. *B.* I alſo did *n* thinke the ſame thing,but he would not *o* pretermit the occaſion, which had offered it ſelfe * of a ſudden. *A.* Moreover he remembred that *p* diſticke of *Cato.*

The firſt occaſion is to be Al. *taken of thee* * *preſently,*

Leſt thou ſeek [thoſe things] *too late which thou haddeſt neglected* * *before.*

B. He doth * ſo remember that little worke, that he may ſeeme to have *l* worne out [his] age in it. *A.* See *u* how great * power there is of memory,in thoſe things which we learned in our rude yeares. *B.* That is the* judgement of *Quintilian* upon this matter; * whoſe words(as ϗ I thinke) thou remembreſt. *A.* I remember[them;] but (that [we may returne]to the matter) what occaſion * had [thy] father, that he departed before*the time that he had*b* appointed? *B.*Gertaine *c* of Lions with whom *he came hither to the Mart. *A.*Waſt thou preſent when he went?*B.*I *c* waited for him in the Inne. *A.* * How*kneweſt thou* that he had changed his *cc* counſell concerning his *f* going? *B.*I was * at dinner,when*they agreed,that *g* certain other buſineſſes being diſpatched in the city, they would * take horſe * about two of the clocke. *A.* * For other matters, hath he done his *l* buſineſſe *well*according to his mind? *B.*So *n* happily that he exhorted me * earneſtly, * to praiſe God for that * cauſe. *A.*Therefore thou[as] I thinke,doeſt returne now *r* well monied

n deem. *o* omit. * of the time,or preſently,unexpected. *unto theſe. *p* double metre. *Al* ſnatched of thee. † at the very firſt. *again. ſ let paſſe,or ſlipped. * now ready * keep,or hold in memory that little work. *t* ſpent his time. *v* how great the power of memory is. * force. *x* firſt yeers * ſentence,or opinion. * the words of whom. ϗ I judge. *was in thy. ‡ then. *b* determined. *c* Lions men. * he had come. *c* tarried for. *from whence. * hadſt thou known. * him to had changed. *cc* pupoſe. *f* going forward. *in dinner, or dining. * it had been agreed. *g* they having diſpatched certain other buſineſſes. * goe to, or take [their] horſes. * a little before the ſecond hour * that which remaineth, furthermore. *l* matters. * ſufficiently. *according to the ſentence of his mind *n* proſperouſly *vehemently. *o* divine praiſes. *matter. *r* having good.

ſtore of money.
ſ deride me,* that,
* luſt, for the cauſe of my mind.
*miſſedſt far, or erred much *to mock.
* wanteth. a frequent * vitious, or naught. * come almoſt. *not a great
*[thy] father hath he given thee nothing of money?
a I did not ask.
b unasked. c a little.
* therefore.
c of all love, or I pray thee.
*greedily.
* to, or for thee.
g according to the cuſtome of friends.
*congratulation.
q acknowledge at length.
r how much,
*onely five pence alone.
*ſilver ſhillings, or ten pences.
u he would altogether deny me.
* take it ill, or grievouſly.
* added a cauſe of
* ſcholars neceſſity, [or occaſion] doth need. a haſt thou ſuch ſtore.
* nothing is wanting
* yea very many things are wanting.

monied. *B.* Doeſt thou ſ laugh at me? *A.* Why ſhould I doe * ſo? B. For thy * pleaſure. *A.* As if indeed I am wont to laugh at others* for my pleaſure. *B.* But I did think ſo. *A.* Thou* waſt far deceived: for it is one thing to jeſt, another thing u to ſcoffe. The one* is free from fault, and is* uſuall enough amongſt friends; the other is * faulty and worthy hatred, even as which doth * proceede commonly of contempt. *B.* Therfore pardon me. *A.* It is* no great fault. But ſay, I pray thee,* hath thy father given thee no money? *B.* Truely a I asked [him] not. *A.* Yet he gave thee b of his own accord. *B.* c Somewhat. *A.* How much then? *B.* A very little. *A.* Tell [me] e of all good fellowſhip. *B.* Why doeſt thou enquire ſo* earneſtly? *A.* That I may rejoyce* with thee g after the manner of friends. *B* There is nothing worthy * rejoycing. *A.* At length q confeſſe r what it is. *B.* * But onely five pence. *A.* Alaſſe, ſo little! O foole, who askeſt not two or three ſhillings! *B.* I durſt not. *A.* What diddeſt thou feare? *B.* That I ſhould u be denyed all altogether, & that he would* be offended that I did aske. *A.* He would never have done that, ſo that thou hadſt * given him a reaſon of thy asking. *B.* In truth I doe believe it: but what cauſe ſhould I have brought? *A.* Doeſt thou aske? are there not ſix hundred matters, which* ſcholars have need of? *B.* I confeſſe there are many. *A.* And a doſt thou ſo abound with all things,* that thou lackeſt nothing. *B.* * Yea I lacke very many

many things;but which*I can be well without. Furthermore [my] father knoweth *d* sufficiently, what things are needfull for me, * *o* for my ſtudies, both for * diet and apparell. *A.* Indeed he knoweth *i* but many other things are to be cared for, and to be thought of*by him. *B* I believe * that he hath a ſpeciall care of [his] children *A.*But thou art * too far diſtant from him. *B.*Suffer me *l* to come[with thee] whither I will *A.*Goe to,*l* *give thee leave. *B* My father alſo knoweth *m* that I am not yet fit*to uſe money well. *A.*Why not? * haſt thou not age enough and wiſedome * for that matter? *B.** I am moſt far from * that: Therefore my father hath *q* given * in charge to my maſter,that he *r* * lay forth unto me all things, for the neceſſary uſes of my life and of my ſtudies, * unto which purpoſe he giveth him * as much money as is ſufficient. *A.* Be it ſo. *B.*Therefore if I ſhould aske any thing of my father, he would ſend me backe ſtraight-way to my maſter; peradventure alſo he would be angry,and would chide me grievouſly. *A.* It it an eaſie thing to *u* ſuffer a chiding,ſo that *x* ſtripes do not follow. *B.* It is an eaſie thing I believe;but onely to thoſe whom neither ſhame doth move,nor any reverence of[their]parents. But I had rather beare ſtripes themſelves then the chiding of[my father being angry Whereupon it comes to paſſe, that I * take heed diligently *a* that I give him not any cauſe to be angry:for that is contained under

* may want eaſily.
d very well.
*for the cauſe of.
e to further my ſtudy
*to living,or for food,and the attiring of,or ordering, or decking, or apparelling of my body.
ihe hath many other things to care for.
* of him.
* there to be to him a chiefe regard.
* removed too far, or too remote.
l to proceed.
* ſoffer, or permit thee.
m not yet to be fit.
* to handle,lay out, or beſtow.
*whether haſt thou not.
*I am away.
* unto that.
* thence.
q commanded,or enjoyned my maſter.
*in command.
r let me have.
* miniſter.
* to which matter.
* how much money is, &c.
u beare.
x blows.
x my angry father.
*look to it carefully
a leſt I give any cauſe of danger.

der the *b* fift commandement* of the law of God. *A.* Thou doeſt as it becommeth a godly young man. *B.* The praiſe* thereof is not to be given to me, but *d* to God alone. *A.* To wit, from whom whatſoever good thing is in us doth *c* proceed *B. f* He grant, that what good things he doth inſpire * into us, we may follow * thoſe with a moſt *i* ready minde. But that I may returne to the matter, didſt thou * reprove [me] in good earneſt, for that I had asked no money of my father? *A.** Would I perſwade thee to deceive thy father? *B.* Truly it is not a thing likely to me: *m* nevertheleſſe thou haſt deceived * me. *A.* How? *B.* Becauſe thou didſt ſeeme to ſpeake in earneſt, thou* framedſt [thy] countenance ſo * fitly to the words themſelves. *A.* But what doeſt thou thinke concerning this *p* our conference? *B.* Thou haſt given us a very fit* ſubject to talk of in this our evening *s* vacation. *A.* And what * hath our ſpeech had, which the *t* Monitor could* *u* have found fault with, if by chance (as he is wont) he had* watched us* out of wiles? *B.* Nothing as I thinke. *A y* Indeed *z* it is true, which our maſter doth oft beat upon unto us. *B* What is that? *A. a* The copy and * faculty of the Latine tongue, to be gotten chiefly by theſe things, by *b* writing oft, talking, reading authors, by turning Engliſh * into Latine, and Latine into Engliſh. *B.* Therefore let us exerciſe our ſelves diligently in theſe things, the Lord God being [our] helper, in whoſe hand* are all

b precept of Gods law.
† of the divine law.
* of that thing.
d onely to God.
e come.
f God grant.
* to us.
* the ſame.
i cheerfull.
* reprehend, or finde fault with me.
* that.
* whether would I induce thee.
l it ſeemeth not to be likely. *m* yet.
* my ſelfe.
n in good earneſt.
* didſt accommodate, fit, or apply.
* aptly. *p* our ſpeech, or talking together.
* argument, or matter apt enough.
s reſpit, recreation, or leiſure.
* our ſpeech hath had. *t* obſeever.
* had repreheended.
v blamed. * eſpied us lying in wait for us.
* by deceits,
y Truly.
z that is true.
a That the ſtore, or plenty. * skill.
b much writing.
* Latinely.
* all our ſtudies are ſet, or doe conſiſt.

all our ſtudies. *A.* The ſame [God] grant, that we may *d* celebrate perpetually his benefits towards us, with true * honour and * worthy thy praiſes.

d ſet forth, or extoll.
* worſhip, or reverence. * ample.

B. This [is] the worke, this [is] the ſtudy, f let us make haſt [both] little and great;

*I pray that this may be g the chiefe ſumme of our * prayers.*

f [both] little and great let us haſten this work, &c.
g the very ſumme.
* our voyces or deſires. * hearken to.

A. But * heare the clocke. *B.* It doth admoniſh us *h* fitly; therefore let us * leave off *A.* Otherwiſe the ſun-ſetting will * make us breake off here.

h in fit time.
* deſiſt. * ſetting of the ſunne.
* oppreſſe us.

The 38. Dialogue.

*Honoratus, Vivianus, Pratenſis, * the Maſter.*

* the lower maſter.

[That] *m* is not * durable which wants * due reſt.

This doth repaire the ſtrength, and doth * refreſh the weary *n* limbs. *Ovid.*

m cannot hold out long.
* of long continuance.
* reſt by courſe.
* renew.
n joint.

V. Neither * ſhall play *o* in children offend me [for] *p* this alſo is a ſigne of cheerfulneſſe. *Quintilian.*

* play ſhall offend.
o in boyes.
p even this.

Pr. Therefore is nothing which can indure continuall labour. *Quintilian.*

Pæ I ſee whether theſe things do * tend to wit, that *q* I ſhould lead you forth to walk; but yee doe ſing againe almoſt alwayes the ſame * ſong, as your little birds are wont to doe

* belong.
q I may have you forth.
* note.

doe: *H.* Maſter what will you then that we ſay? *Pæ.* Say hereafter every one his owne ſentence out of the new Teſtament. *V.* Oh. nothing * ſhall be more eaſie to us, for we have in readineſſe * a great ſtore of them. Maſter will you then that we beginne even * preſently? *Pæ.* Indeed I will, ſith (as thou ſayeſt) you have ſuch ſtore. *V.* Who ſhall begin? *Pæ.* * Wilt thou *Honoratus* r give s an example * for thy honours ſake? *H.* I will do it willingly, but for * the honour of God. *Pæ.* I commend that * ſpeech, for Gods honour and glory is to be preferred in all things: u well, begin, if thou have any thing. *H* x *Vnleſſe your righteouſneſſe ſhall* * *exceed the righteouſneſſe of the Scribes and Phariſees, you cannot enter into the kingdome of heaven.* z Matth. the fifth Chapter. V. * *Putting away lying,* * *ſpeake every man truth* * *with his neighbour.* The fourth Chapter to the *Epheſians.* Pr. *Children obey* [*your*] *Parents in all things: for* * *this* * *is well pleaſing to the Lord.* The third [Chap.] to the *Col.* *Pæ.* Oh good c example! ſee that your progreſſe doe anſwer: that is, that you e go on diligently f hereafter. *H.* He who hath given us the beginning the ſame will give proſperous ſucceſſe. *Pæ.* g It is to be hoped ſo. Prepare your ſelves, that we may make haſt to goe forth. *H* We will be * very ready preſently. *P.* Take ye every one * his cloke, that you may goe forth the more * decently. But hoe k hoyes! *Pr.* * Maſter, what will you? *Pæ.* See that ye bring the * Pſalme books alſo: we

* is * much copie, or plenty of thoſe ſentences in readineſſe.
* now. * Thou Honoratus, wilt thou?
r exhibite, or ſhew.
s a triall, demonſtration, or proofe.
† for the cauſe of the honour &c.
* ſaying or word.
u goe to.
x except.
* abound more then of the, &c.
z the fifth chapter of Matth.
* lying being put away.
* every one ſpeak ye.
* to his.
† doth pleaſe.
c proofe or trials.
d proceeding.
e proceed.
f for your after time.
g we are to hope ſo.

* preſent moſt prepared.
* his own cloke.
* honeſtly.
k laddes.
* Anon Maſter.
* Pſalms.

we will ſing ſomewhere *m* in the ſhadow *Pr.* So our walking ſhall be more pleaſant.

m under the ſhadow.

The 37. Dialogue.

Vachetus. Marellus.

*HAſt thou beene at the ſchoole to day? *M.* Where*elſe have I been? but what didſt thou? *V.* I was * occupied at home. *M.* That fell out beſides thy * cuſtome: for thou art wont to be away * very ſeldome. *V.* As ſeldome as I can: but what *e* is done? *M.* Nothing at all. *V.* Have we then*leave to play? *M.* * Yea verily. *V.* Wherefore. *M.* For this dayes*market. *V.* Who granted it? *M.* *r* the head Maſter: yet by the permiſſion of the * Rectour. *V.* What did he grant? *M.* * Freedome from every ſcholaſticall function. *V.* * What, for a whole day? *M.* From the morning even untill the ſunne-ſetting: although he admoniſhed us diligently, and indeed in many words, that *uin our vacation we ſhould think of [our] buſineſſe, leſt we ſhall come * to morrow unprepared to the ſchoole. *V.* Therefore what *x* [doe] we? Shall we abuſe this *y* leiſure? *M.* Verily that doth not become our age. *V.* Therefore what doeſt thou prepare to doe? *M.* *a* To betake my ſelfe into *my ſtudy: except peradventure *b* it pleaſe thee rather

*waſt thou * therefore. *buſie, or imployed * manner. * more rarely. *e* was done. * remiſſion, or relaxation. * Surely, or without doubt we have. *Mart. *the maſter of the Schoole. *s* leave. *governour. *vacation, or liberty *whether of a whole day. *untill the ſetting of the ſun, or evening. * we ſhould think of our buſineſſe in our leiſure. *u* when we are at leiſure. *unprepared to the ſchoole to morrow. *x* ſhall we doe? *y* time. * doth become nothing at all. *a* To goe to. *my little ſtudy, or cloſet. *b* thou like better.

rather that we goe forth ſome whither to walke an houre and a halfe. *V.* Should I refuſe? yea there is nothing which I * now more deſire, for we alſo in the meane time *c* wil handle ſome ſpeech belonging to learning, and *d* withall we will exerciſe [our] bodies. *M.* Therefore let us goe without the walls. *V.* Whither? *M. e* even unto the banke of the lake. *V. f* This doth * much pleaſe me; but thou (if it pleaſe thee) ſhalt * tarry for me. *M.* How long? *V. ſ.* So long whileſt I go to change my *b* pantofles with ſhooes. *M.* Where wilt thou that I tarry for thee? *V.* At the Franciſcan gate. *M.* But ſee thou doe not deceive me. *V.* Should I deceive my friend, ſith I know that fidelity ought to be kept even to an enemy? *M.* Goe thy way, make haſt. I will reade ſomething in the mean time, whileſt I *k* tarry for thee. *V. Marrell*, God ſave [thee.] *M. l* Who is this ſaluter? *V. m* Behold I * am returned. *M.* Hoe ſo quickly! Thou ſeemeſt to me to have flowne. *V.* Verily *[my] very affection hath * put wings to my feet. *M.* Let us goe now, *the Lord guiding us. *V.* It is God alone who doth lead forth his, and bring [them] backe. *M.* Let us mke haſte the lake is * a good way hence. *V.* We ſhall dine * ſo much the better; *q* goe forward.

*will rather now

c will have ſome ſpeech of learning.
d our bodies together.
f unto.
* I like this well.
‡ pleaſe me greatly.
* expect me.

*whether ſhould I?
*fidelity, [or promiſe to be performed.

k wayt or ſtay for.
l who ſaluteth me.
m See I am come again.
* have.
*my affection it ſelf.
*added or given
*God leading back his.
* far enough hence.
*better by ſo much.
q proceed, or goe on.

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225

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